

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

Presiding Bishop's Sermon

News

Page 7

Humility:

What It Is and What It Is Not

Frederic B. Kellogg

Page 12

Syria and South India

The Healing of a Schism

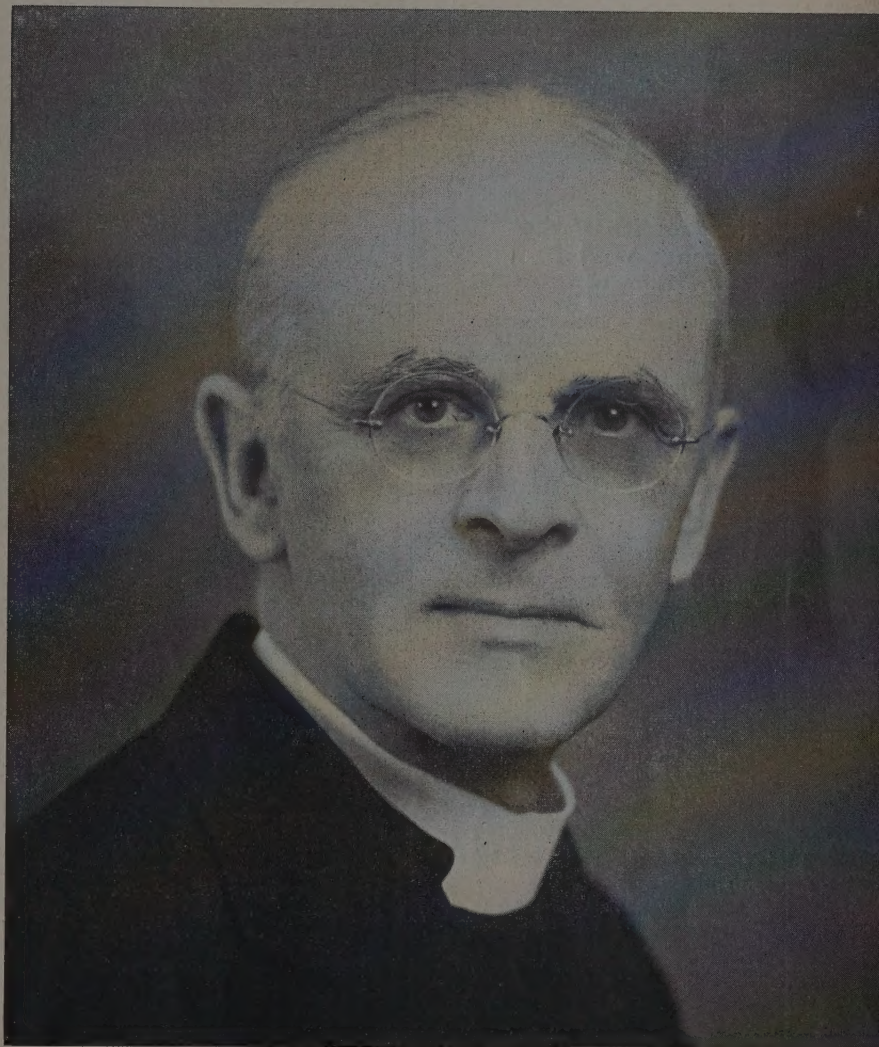
K. M. Simon

Page 13

Divine Inspiration Vs. Verbal Inerrancy

Carroll E. Simcox

Page 14



Saks

He's Too High for Me

Editorial

Page 16

INTERPRETER OF ST. LUKE

One of the greatest of New Testament specialists, Dr. Burton Scott Easton died March 7th [See page 9].

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BY BEDE FROST

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 propers of Lent and Eastertide.
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BY PAUL GEDGE

Throughout these devotions for the Three Hours runs the underlying relation of the Seven Words and the Seven Sacraments. There are nine sections, each including a period of silence. The addresses are timed to ten minutes. Hymns are chosen to fit the meditations. (Mowbray) Price, 60 cents

BROTHER LAWRENCE'S LETTERS

This is the ninth reprinting of an edition published in 1824. The remarkable letters which make up its contents were written by Nicholas Herman of Loraline—the soldier and footman of lowly birth who in 1666 became the beloved Brother Lawrence of a community of Carmelites. (Mowbray)

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BY E. D. K. WOOD

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BOOKS



-The Rev. CARROLL E. SIMCOX, PH.D., Editor

ADDRESSED TO CHRISTIANS: *Isolationism vs. World Community*, by Floyd H. Ross. Harper and Brothers, New York, 1950. Pp. 154. \$2.00.

In his book Dr. Ross, who is Professor of Religion at the University of Southern California, maintains that the logical and inevitable end of a non-theological liberal Christianity, like his own, is the abandoning of an exclusive Christianity, a denying the validity of the New Testament, a regarding of traditional Christianity as regional, obscurantist. There is no special revelation of truth, he thinks, in Christianity. It is not, cannot be, a world religion. To think that it is, is to be an "isolationist," no friend of "world community."

Christianity, he is persuaded, has been perverted for 19 centuries. Jesus was, we may hope, a great mystic and lover of mankind, of the same sort as Socrates, Gautama, Lâo-tze — a curious collection of names, for the three are utterly dissimilar, but it is Dr. Ross's, not mine. The followers of Jesus, particularly St. Paul, let these "new spiritual insights lapse back into trite vocalisms or theological clichés. . . . The urge of the human spirit for freedom from all legalisms, whether old or new, shrivels up once again, and fear wins the victory over faith in the very name of faith." But it may be, the author thinks, that these early corrupters of Christianity, and the Greeks who later took it over and Hellenized it and creedalized it, were not too far off the track. "Was Jesus Himself," Dr. Ross asks, "genuinely universal in his outlook or simply a Jewish particularist who shared various insights having universal human implications which he was not interested in following through?"

Christianity, Dr. Ross feels sure, has remained unemancipated from this initial "particularism"; it has been a composite of "tribal prejudices, economic and social predilections, feelings of innate chosenness or superiority." Catholic Christianity, he thinks, with its teaching of the uniqueness of Jesus, the deity of Jesus, has prevented the spiritual expression of world community. The Protestant reformers, Luther, Calvin, and the rest, in this respect remained essentially Catholic. Only Zwingli was emancipated, Zwingli who rejected the Incarnation and the Sacraments, original sin, and the necessity of salvation from it, who was sure that God makes no sudden interpositions but is sufficiently imminent in all things and

in all men. Protestantism chose not to follow this liberated thinker but continued a somewhat naïve confidence in the uniqueness of Christ's divinely redemptive love.

The Church is not absolute, the author is convinced; neither is the Bible but neither is Jesus Christ. Protestantism of the modern "liberal" sort, quite correctly says, has abandoned is abandoning Christianity as understood for 1900 years, forsaking the idea that Christ is God. It is therefore more and more willing to sink Christianity into an amalgam of all religions, to make one great religion, a religion capable of giving spiritual interpretation to a world society.

"How shocking!" someone may say. "What a revolutionary idea!" The publishers seem to think that this is the case. Their blurb calls this "a highly controversial, fighting book." I for one do not find it so. This is all old stuff. I have heard it proclaimed from Unitarian pulpits, and from less likely quarters too, for many years. It has been said, too, and with much more spiritual insight, by the Persian Báb, and by the Báb himself, and by the Báb's son, the Imam Ali Shírání. That genius, however, is concerned with search for God as the end and aim of his desired world religion. He is not seeking, as Dr. Ross apparently is, a world religion merely as adjunct of a human world society.

It would be well for Christians to believe the faith of the ages to read this present book. We can see from it, for instance, what will happen to the World Council of Churches if liberal theology is removed from it. We can see from it the real meaning of liberal Protestantism as this manifests itself in resistance to various religious bodies, including the Episcopal Church, to both Catholicism and neo-orthodoxy.

Dr. Ross is to be respected even



BOOKS

agreed with. But one wishes he did not call names. Orthodox Christians are *not* "isolationists;" they are advocates of a world religion just as much as Dr. Ross, only it is quite another sort of world religion.

BERNARD IDDINGS BELL.

Twenty Portraits

WOMEN IN THE OLD TESTAMENT. By Sarah Lofts. New York: The Macmillan Company, 1949. \$2.50.

Sarah Lofts is an English novelist. She wrote this book with the aid of her husband and the evidence of two "finds" is noticeable.

When consulting the chapter heads, you will be surprised at the array of Old Testament women; others wonder at the omission of the biblical and spiritually fraught story of Hannah. All Bible readers will recognize the intricate and harassing difficulties that would confront any current writer attempting to find feminine narrative details sufficient to fill a book for the excitable and drama-sated era.

To cover this difficulty the author has given her book a sub-title, "Twenty Psychological Portraits." Yet when faced with the motive springs of the conduct of these dream women in an unconscious past, Mrs. Lofts ends invariably in question mark. Perhaps it is as fatal to attempt to add anything to the Biblical narrative as to subtract; and subtraction has always been the bane of second-hand reading of the Old Testament.

Here there is additional information received out of pure imagination. Rebecca, for instance, is portrayed as a hard emotional girl who left her father's main without a tear. But there is little warrant such an assertion which spoils the chaste beauty of the original tale. Another instance is where the author suggests a weakness in Ruth's character "loving an older woman," and insistently, so it seems to me, a superlative weakness in Naomi's character for sensing in Ruth's devotion a consolation for the loss of her husband, sons, and support for her old age. Perhaps the book's most subtle defect is fatalistic note. Commenting rightly on the fact that Biblical immoral acts followed invariably by retributive justice, Mrs. Lofts writes, "A certain must be performed and someone is needed to perform it, but if a breach of justice is involved the actor must pay—without the action of Judas Iscariot there would have been no crucifixion, no Easter Sunday morn." Of course, to an instructed Churchman such an assertion is an offense. We do not worship an arbitrary God and an offender is such enough volitional freedom.

ELIZABETH M. BRYAN.

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An Interesting Lenten Task

We want to suggest that you begin during this Lent a task that will repay you a hundredfold. Have you ever been in a retail hardware store when a salesman from the big hardware jobbers called on a selling trip? Remember that huge, thick, thousand page catalog he carried, and how quickly he turned in it to any article asked for? Now, that was just a catalogue about nails, wire, and wheelbarrows. The Bible is "the catalogue" of our lives, both here and hereafter. In it are all the remedies for our various needs, comforts in our weaknesses, strength and courage for our times of doubt, loving understanding for us in our griefs and pains, and forgiveness for sinners when penitent. IT'S ALL THERE! DO YOU KNOW

WHERE TO FIND IT WHEN YOU NEED IT? It's not much good to you unless you do, is it?

We Episcopalians aren't generally known for being very well versed in Scripture lore, so it occurred to us that Lent might provide a most suitable time in which we could begin a sort of personal index to our Bibles, during which we could begin setting down those passages which fit certain of the emergencies of our lives. You'll not anywhere near complete that index by Easter, but the thrill of the accomplishment of it will carry you on indefinitely until you have completed it, and you'll be happier about it than anything else you've done for years.

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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Experience File

EVERY time you go to a religious education meeting you hear somebody speak of an "exchange of ideas." One person tells of the wonderful project put over in his parish or class. You scribble a memo of it in your note book, and then tell the others about something special you have invented. Here is a real exchange of experiences, and the visitors return to their home parishes intending to try out some of the bright ideas they have picked up. Unfortunately, most of the ideas cannot be worked, or you are not the one to carry them through, and so they die out of your mind in a few weeks.

Various units of the Church have been appealed to for an "exchange of methods." Diocesan, provincial, or national departments of Christian Education would seem to be in a position for receiving hundreds of original ideas, tested in use, and of handing them on to the parishes — for whose aid all the over-head machinery exists. Probably files (or wastebaskets) of such departments receive more precious accounts of ingenious and workable new methods than can ever be shared. Of late, our excellent *Churchways* has been produced by our national Headquarters to provide workers in the field with just such tested tips.

START YOUR OWN FILE

Clearly, if these ideas are to be available when wanted, you — the active, imaginative, faithful teacher — must have a file of your own. It must be a collection of your own reactions, under headings that appeal to you. And it must be very simple — in the putting in of ideas, and in the finding of them on some far future day when you need them most. The simplest form would seem to be the regular 3 x 5 inch card index.

Some years ago this idea was taken up in the fifth province of our Church, and the provincial Department of Christian Education published a quarterly supply of the cards, each containing the latest ideas picked up from all over the Church. The service was continued for nine years, and included in that time some 600 cards. On the upper left-hand margin of each card was printed a key word for filing. Everything was brief, boiled down, clear. You could read how it was done in a certain parish, and could decide how to modify it for your own

case. Naturally many of the methods could not be used at once, but when placed in the file, would be sure to be up in some future year when wanted.

THE THREE-BY-FIVE HABIT

Many of the clergy who received the [at first called *Flashes in Religious Education*, and later simply *Church Worker's File*] kept the entire series, adding under each category their own clippings or experience memos. Once the little book was established, and the habit formed, it was easy to slip in a card with notation such as, "Whitsunday: Be sure to have tables at the door for plans brought by the children, and plenty extra helpers with trowels and water help with the planting." That was all. But when planning for next Whitsunday, you thumbed through the cards under Whitsunday, and remembered the time, or found other ideas for the day.

Any priest, teacher, or superintendent can easily start such a file. Clippings need not be pasted — merely marked with a key word. New items can be slipped in the front, if busy, and anybody can put them into the file later in alphabetical order. Then, when, in some driven moment of planning, you wish to enrich your store, or to help some barren committee, there are several little cards at hand. The key can be run through acolytes, Bible class, collects, curriculum, decorations, dramatics, drills, games, handwork, kindergarten, missionary stories, menus, money-making, music, parents, teachers' meetings, vacation school, visual aids, and young people. Then there are all the seasons and special Church days. The keeping of it will not be a burden; the use will be a great help.

After all, you are not in this teaching work for a few months, but for a long time. Your file catches treasures for long life of increasing usefulness. Others can use it, too. One priest stated that it intends to leave his 3 x 5 experience file in his will to some younger teacher. It is one of his greatest treasures.



The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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THE LIVING CHURCH news is gathered by a staff of 100 correspondents, one in every diocese and missionary district of the Episcopal Church and abroad in foreign lands. THE LIVING CHURCH is a member to Religious News Service and Ecumenical News Service and is served by leading national news wire agencies.

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Departments

BOOKS	2	EDUCATIONAL	21
LANGUAGES	21	FOREIGN	11
DOCESAN	19	GENERAL	7
ATHS	20	TALKS	4
EDITORIAL	16	Q-Box	6

Things to Come

1950

MARCH

1950

SUN	MON	TUE	WED	THUR	FRI	SAT
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

1950

APRIL

1950

SUN	MON	TUE	WED	THUR	FRI	SAT
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23 ₃₀	24	25	26	27	28	29

March
Fourth Sunday in Lent.
World Council, Conference of USA Member Churches at Buckhill Falls, Pa., (through 23d).
The Annunciation.
Fifth Sunday in Lent (Passion Sunday)

April
Palm Sunday
Maundy Thursday
Easter Even
Easter Day.
Convention of Dominican Republic at Ciudad Trujillo.
Convocation of Mexico at Tlalpan, D. F. (to 16th).
Convention of Eastern Oregon at Burns.
First Sunday after Easter.
Convention of Utah at Salt Lake City (also 17th).
Convention of Nevada at Las Vegas.
Convention of Oregon at Portland (to 19th).
Convention of Georgia at Augusta (also 19th).
Convention of Kentucky at Louisville (also 19th).
Convention of New Mexico and Southwest Texas at Santa Fe, N. M. (to 20th).
Convention of South Dakota at Mitchell (through 20th).
Consecration of Dean Welles as Bishop of West Missouri at Kansas City.
Convention of Liberia at Robertsport.
Second Sunday after Easter.
Convention of Kansas at Topeka (to 25th).
*Date apparently not yet set.

THE LIVING CHURCH is published every week, except Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the act of Congress of March 3, 1879, at the post office at Milwaukee, Wis.

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THIS WEEK

THE FIRST report this columnist received on the result of the Presiding Bishop's appeal was a depressing one. Without further identification, let's say that there are parishes which still have the odd notion that they can be a little island of prosperity and enlightenment in the midst of a dark sea. It may be that the handsome new churches and parish houses which have first claim on our hearts these days will merely serve as elaborate tombstones for our civilization.

AFTER WHICH OUTBURST, we duly note the fact that many reports of opposite tenor have been received. Some parishes are near the goal, some over it. As soon as possible, we shall publish a more balanced report of results.
Mr. Dill, the National Council treasurer, requests that dioceses send in their reports by March 30th, so that the results of the appeal may be made known.

BIG NEWS this week is the taking over of Daniel Baker College, Brownwood, Tex., by the diocese of Dallas. A coeducational institution founded in 1889 and for many years under Southern Presbyterian auspices, the college was transferred to Bishop Mason on March 1st. With a student enrollment of 254, a faculty of 21, and a physical plant valued at half a million dollars, the college offers standard academic courses together with vocational courses in agriculture. Courses related to the Church will be added and a chaplain will be in residence.

BISHOP GOODEN of the Panama Canal Zone announces that he has revoked the suspension of the Rev. John R. Chisolm which he ordered as of June 22, 1948. The provincial court of review dismissed the charges for which he had been suspended. The Bishop's letter, declaring the Rev. M. Chisolm "a priest of the Church in good standing," will be published next week.

IN THE CASE of an alleged canonical offense, a presbyter has the right of appeal. In a case of dissolution of the pastoral relation, however, the Bishop's decision is final, leaving the dissolved (or undissolved) parties with no independent tribunal of appeal but the secular courts. Should there be an ecclesiastical court of appeal in such cases? There are arguments on both sides. In particular, it should be noted that such a court ought not to be composed entirely of presbyters eager for an opportunity to shear away the powers of vestries.

THE FOURTH course in the Christian Education Department's family study series is now off the press. Entitled, Consider the Bible, it is a popular presentation of the material in Robert C. Dentan's, The Holy Scriptures. The course consists of six pam-

phlets and follows the same general line of approach used in the previous courses in the series—Successful Marriage and the Christian Family, the Prayer Book Speaks in Our Uncertain Age, and Creative Choices in Life.

HERE'S a problem for the canonical experts who make up such a large share of our readership—can a deceased bishop ordain? Or, to put the matter a little more intelligibly, can the standing committee, acting as ecclesiastical authority, call in a retired bishop to perform an ordination? (See Rochester, in the Ordinations this week.) The canon is somewhat ambiguous, but it rather indicates that when a see is vacant some other Bishop with jurisdiction should take order for the ordination. We aren't casting any doubt on the validity of the case in point, but a new deacon is really supposed to be under the personal authority of a bishop, not a standing committee—or isn't he?

BOSTON UNIVERSITY, a non-denominational private institution not to be confused by us who live west of the Alleghenies with Boston College (R.C.), recently went the whole hog religiously in awarding honorary degrees. Among 11 citations scheduled to be made at a convocation this week the Episcopal, Eastern Orthodox, Roman Catholic, Methodist, Baptist, and Congregational Churches were represented, together with a theologian of the Jewish faith. The Episcopal Church's representative was Canon Edward N. West, cited among other things as "graduate of Boston University, whose social graces and versatile gifts of mind and heart have been dedicated to the ministry in the Protestant Episcopal Church; . . . noted scholar in the field of Church architecture and Liturgies."
It was at Boston College, the Roman Catholic institution, that the issue of the possibility of salvation outside the Church was sharply drawn some months ago, with the result of reaffirming the doctrine that God's grace was not limited to His Church.

WELCOMING the recent Vatican decree on ecumenical discussions, the Archbishop of Canterbury commented on the benefits and disadvantages of it in an address to the Society for Promoting Christian Knowledge. The Archbishop, according to Religious News Service, said he was glad that when the word "reunion" was used in the document, "it was always put in inverted commas." "Indeed," he added, I would suggest that as regards any discussions with Rome that the word 'reunion' should not be used at all." He pointed out that the Roman Catholics used the word only to mean submission to the Pope, and commented: "Since we have no thought or intention of reunion on such terms, and mean something quite different by 'reunion,' the word is better not used in this context."

Peter Day.

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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *What is one's soul? In a "Great Books" discussion of Plato's "Republic" he mentions a soul as being evil. Having always thought that my soul was the mark of God within me — my capacity for goodness — I questioned whether a soul could ever be evil.*

Perhaps the simplest way to put it is that your soul is your real self, not the "mark of God within you," but that part of your nature which is capable of receiving that mark, and so becoming good, or of refusing to accept that mark, and so becoming evil. Some thinkers (called trichotomists) distinguish between the soul and the spirit. The soul in their language, is that immaterial element which man shares in some degree with all living things; and the spirit, that higher element of the soul which he shares in some degree with the angels and even God. To me it seems simpler and more in line with religious experience to regard the spirit as the higher part of the soul than as a separate reality. (This is called dichotomy). The Church has never taken a stand on this question and most writers, like St. Paul, sometimes speak in dichotomist and sometimes trichotomist language.

Man is a free immortal spirit but differs from the angels by being an embodied spirit. The body is not something extra but a necessary part of his nature without which he is not completely man, hence the Church looks forward to the "Resurrection of the body" as a preliminary to the final perfection of "the Life of the world to come." The Image of God, of which he is an individual expression, is usually thought of as applying only to the soul but as his body is as truly individual as the soul it must have some share in that expression of the Divine Image which is the purpose of each man's creation.

The soul is personal. It is aware of its own existence and of the existence of its own body by direct experience. All other things become known to it through consciousness and memory for which in its present state it is dependent upon the body. The latter with its control of consciousness, through perception and memory and with its control of will through its necessary submission to the laws of the physical universe is both the servant of the soul and its slavemaster. Perhaps the incarnate life of the soul between

death and resurrection is needed to train the soul to think and act so that it may take full command of the risen body.

It is the soul which enables us to know God, though through consciousness we store up that knowledge in the cells of our brain. It is the soul and not the body which can be good or bad. Man's body, is simply the highest product of biological evolution, the chief of the animals. So far then from all souls being necessarily good, moral good or evil can only exist in the soul and the individual soul can and all too frequently does become evil by letting the animal nature take command and therefore manifesting a distorted image of God. It becomes good by submission to the Divine Will and therefore manifests the true Image of God. What the bad man loses is not his nature as God's image but his end as God's likeness. The portrait has become a caricature.

Another unclosed question is the relation of a man's individual soul to the souls of his ancestors. A group of theologians, undoubtedly a majority of the Catholic teachers, holds that each soul is a new act of the creative will of God (creationism); a smaller group largely outside the Catholic tradition considers the soul like the body to be transmitted from parents to child along a strict analogy of physical inheritance. Martense in his *Christian Dogmatics* points out the fact that each of these theories solve the problems that are raised by the other and that the practical Christian thinker must continue to hold both in solution.

There is another theory that the soul is not a creation but an emanation from God, that a man's soul is God living in him. This of course pre-supposes the trichotomist position and answers certain problems in ascetical theology but seems to me contrary to the moral experience. Man is an image of God, not a detached piece of Him. In fact the presence of God in anything but His completeness is unthinkable. If my soul were God in me, I could not sin but the fact that I sin is almost as direct knowledge as the fact that I exist. So it seems to me better to take the inbreathing of the Spirit of Genesis 2:7 to be establishment in the soul not of substantial identity with God but of the likeness of God lost by man's fall and restored by his salvation.

The Living Church

NO.
12

FOURTH SUNDAY IN LENT

GENERAL

CHURCH'S PROGRAM

The Voice

by the Rev. FRANCIS C. LIGHTBOURN

Thousands of congregations of the Church listened to the same voice at the same time, 11:30 to 11:45 AM, March 12th. The voice was that of the Presiding Bishop, the Most Rev. Henry Knox Sherrill, D.D.

Bishop Sherrill's sermon was carried some 600 radio stations in every state of the Union—as well as in Alaska, Puerto Rico, and Honolulu. Assuming an average number of churchgoers on an average Sunday to be roughly equivalent to one-third of the communicant strength, we may estimate that the Presiding Bishop was heard by 500,000 or more churchpeople.

But this was not an average Sunday. It had been prepared for by a long and careful build-up. It all began at least as far back as General Convention of 1949, when the Church took the forward-looking step of adopting for the year 1950 a budget larger than any in its past history, larger by \$1,600,000 than the 1949 budget—a budget of \$5,634,617.

The raising of this extra amount could indeed be a great moment in the Church's life. But on two recent occasions the Church had proved herself capable of great moments. The first was when she set herself, on February 29, 1948 ("Leap Sunday"), to raise for world relief one million dollars in one day. On that day, for the first time in history, the Presiding Bishop addressed the whole Church on the air. Result: \$400,000—40% above the goal that had been set.

The success of this venture prompted the undertaking, along the same lines, on March 27, 1949 of an interchurch campaign, in which practically all Christian bodies (including the Roman Catholics) cooperated. This yielded a return to the Episcopal Church of \$1,000,243.

It was natural, therefore, when General Convention met later in the same year and adopted the record-making budget of \$5,634,617, that the raising of the additional \$1,600,000 should be promoted by a method of such proven success in the past.

It turned out that there was more to this venture than just the raising of

money. For, between General Convention and the year's end, more than 1100 laymen from 64 dioceses and missionary districts had been trained in 44 conferences to present the Church's Program to thousands of others. This they did in January and February, speaking before vestries and bishop's committees in all parts of the country. Thus was there given, by laymen to laymen, an unprecedented course of missionary education which gave them a new grasp of what the Church is and does.

At last the day came, March 12th—and the hour when the Presiding Bishop stood at the microphone and addressed his invisible congregation:

"Today it is my privilege to speak to many thousands of our Churchpeople. It is not necessary therefore to argue the validity of Christianity and of the Church. Most of those within reach of my voice have been baptized into the fellowship of Christ. Many of us have stood of our own free will before some altar and have promised to be Christ's faithful servant unto our life's end."

In churches large, medium-sized, and small were gathered men, women, and children; persons of every walk of life, representing the professions, business, the arts; teachers and scholars; workers with their hands; housewives; the newly married; those weighed down with sorrow and anxiety, and bereavement. All listened as the voice continued:

"Many of us have been married with God's blessing through the Church. In turn we have brought our children to be baptized. At times of sorrow we have turned to the Church for God's message of comfort and everlasting hope. Again and again we have had the assurance of sins forgiven, and received the gifts of strength, of courage and of the peace of God. If we stop to think of what our lives would be without Christ, then we must realize how much we owe to the Church in the undergirding of our lives by the consciousness of the love of God. If this be so, it is equally true that we have not followed the direct commands of Christ. In time of need we have been happy to receive. But have we sincerely tried to understand what discipleship really demands and means?"

In the cathedrals and larger parishes the force of the message was enhanced by the architectural and musical setting. Appropriate were many of the newer hymns of the "new" hymnal (1940), such as John Oxenham's "In Christ there is no East or West"—barely 40 years old—and Percy Dearmer's hymn (written 1929):

Remember all the people
Who live in far off lands,
In strange and lonely cities,
Or roam the desert sands...

Some work in sultry forests
Where apes swing to and fro,
Some fish in mighty rivers,
Some hunt across the snow.

But even the "good old hymns," like "From Greenland's icy mountains" and "Fling out the banner," took on new relevance; and "Fling out the banner" seemed indeed to say "what are you going to do about it?" to those who had heard the preacher's words:

"Christ is the center of our Faith. We gain insight by living with Him. We stand beside the Master in the synagogue of Nazareth at the beginning of His ministry as He reads the words: 'He has sent me to heal the broken hearted, to set at liberty them that are bruised, to preach the acceptable year of the Lord.'"

"We ponder again His words, the story of the prodigal son, the lost sheep or the widow's mite. We hear His decisive call to His disciples. 'If a man will come after me let him deny himself and take up his Cross and follow me.'"



We follow Him, sometimes afar off, to Jerusalem and to the tragedy of Good Friday. We experience something of the joy of the first Easter. We read the great words of the Gospel of St. John for as the first disciples thought about Him, they came to realize the eternal significance of His life. To them Christ was more than a wise man and a prophet. He was the revelation of the Eternal God for all men and ages. The Word became flesh and dwelt among us."

The occasion was a rare pleasure for isolated congregations, who seldom have a visiting preacher; for this time their guest was none other than the Presiding Bishop himself. Lay readers were able to toss aside the book of sermons from which they had been reading, and to sit and listen, as the voice spoke of One World in Christ:

"Christianity has a cosmic and universal meaning. In this deepening experience of the Lord Christ the Gospel spread from consecrated life to life. From the ancient world to the newer lands of Gaul and Britain, the message was passed. Later on missionaries of the Cross planted the seed in the new world. You and I are worshipping in our parish churches today because of Calvary, Easter morning and because a noble line of the faithful disciples of Jesus Christ have not counted their lives dear. This Gospel brought to us at such a price cannot be patronized. Let the Church member who repeats carelessly the all too familiar statement, 'I do not believe in missions' realize that the blessings of the Gospel have come to us through missionaries—not that Christianity should die with us. There is at the very least a noblesse oblige that the Good News should pass to our children and our children's children and throughout the world."

"Gaul and Britain." Historically minded persons recalled that it was the feast-day of St. Gregory the Great, who had dispatched St. Augustine and his 40 monks to England, because the slave-boys Gregory had seen for sale in the market were to him *non Angli sed angeli*, created for eternal life with God. . . . And so, by way of Rome and Britain, Christianity had come to America, and American Christians must take it to others:

"Today Christ must be again the center of our Faith. There are powerful and sinister forces of evil around us and within. Yet millions of people are longing with pathetic eagerness for a better way. Men of vision, through the inexorable pressure of events, have come to understand that the ultimate answer to the crisis of our times is not to be found in diplomatic maneuvering or in

force of arms, but in character built upon the spiritual foundation of faith in God and in His Christ. Our religion must be personal, local and parochial, but also there must be a vision which embraces the nations of the world and all mankind."

In parishes having their principal service earlier or later in the day than 11, adaptations were made: either radio or phonograph transcriptions were used; those congregations which have found new strength and solidarity in a 9 or



9:30 parish Eucharist gathered afterward for a congregational breakfast, and in the informality of the parish house heard the Presiding Bishop over coffee and cigarettes:

"We need today a Church strong in the sacrificial devotion of her people, if we are to meet the tremendous issues of our day. We have the framework of such a Church at home and abroad with many men and women of noble Christian character. But in general it is the few who bear the heat and burden of the day. We must mobilize the spiritual and the material resources of all our people. The times call for a manifestation of the compassion of Christ, for there are still millions who need the barest necessities of life, as well as spiritual strength possible within the Christian fellowship. The program of world relief participated in by many Christian communions today is an essential part of



the program of our own Church. The world needs redemption, the Gospel of the Good News—through Christian education and evangelism."

In chapels of schools and colleges, by the members of Canterbury clubs, at services for the armed forces, the voice was heard:

"There are many encouraging factors of which I mention two. Never before have we had so many young men and women of high calibre volunteer for the service of the Church at home and abroad. It is incredible that we should continue to send such representatives on inadequate salaries and without essential tools. They give their lives, surely we can give of our means. Second, I am

greatly enheartened by the large group of laymen who have carried out splendidly the task of telling the story of the work of the Church."

Even in the mission fields themselves and by those who had followed closely the needs in the various departments of the Church's Program, the message was received . . . with eager expectation. Would Bishop Gesner's Macedonian for help in South Dakota bring the means and the men . . . ? Would the department of Christian Education, headed by Dr. Heuss, be given the wherewithal to do a really first rate job . . . ? Would Bishop Kennedy be able to send a priest to the lepers in Molokai . . . ?

"Today we are appealing for the sacrificial support of the program of the Church. I hear constantly the refrain 'Why doesn't the Church do this or that?' The answer is, 'We do not have the resources,' for after all you and I are the Church. The responsibility rests upon each one of us. It is my deepest conviction that here is the greatest cause given by God into the hands of men. Beside this all other causes are secondary. Let us ask ourselves, 'Have we acted upon the primacy of the call of Christ?'"

As the audience was varied, so was the response. Men and women of means gave large amounts. Many gave sacrificially, putting off buying luxuries which they had set their heart. A child would give his allowance of many weeks. Many a widow's mite made up a grand total. The returns are not yet in, but to all went the summons:

"In the service today we have said 'I believe in God. I believe in Jesus Christ. I believe in the Church.' If you do not believe these statements, then nothing I have said has relevance. But if you do, then there is the right to the prayerful dedication of our means and above all of ourselves, to discipleship of the Lord Christ. A strong, heroic Church will then meet gladly and victoriously the issues of our time."

EPISCOPATE

Presiding Bishop to Consecrate

On April 19th the Presiding Bishop will act as consecrator for the first time since before he was hospitalized last November. He will officiate at the consecration of the Very Rev. Edward Welles, Bishop of West Missouri [L. C., March 12th]. The Presiding Bishop last acted as consecrator on November 1st when the Rev. Charles Larrabee Street became Suffragan of Chicago. Bishop Powell of Maryland took Bishop Sherrill's place

consecration of the Rev. Allen J. Miller as diocesan of Easton on November 9th, and Bishop Tucker took his place at the consecration of the Rev. Elson M. Burroughs as Coadjutor of Easton on November 16th.

Co-consecrators at Dean Welles' consecration will be Bishop Spencer, retired, of West Missouri and Bishop Powell. Dean Welles will be presented by Bishop Ivins of Milwaukee and Bishop Lewis of Nevada. Bishop Bayne of Olympia will preach the sermon and Bishop Armstrong, suffragan of Pennsylvania, will read the litany.

Attending presbyters will be the Very Rev. Claude W. Sprouse and the Rev. Wall Emerson. The Rev. Dr. John H. Fitzgerald will be register.

THE MINISTRY

Dr. Easton Dies

By ELIZABETH McCracken

The Rev. Dr. Burton Scott Easton, who had been suffering from a cardiac ailment for a long time, died on March 19 at St. Barnabas' Hospital, New York City.

Dr. Easton had been appointed professor of the literature and interpretation of the New Testament in 1919 and he held that chair until he retired in 1949. In 1948 he had been made professor emeritus. Another field in which Dr. Easton made a notable contribution at the seminary was the field of library work. As a teacher and creative writer, he is regarded as one of the foremost New Testament specialists of his time, and among the greatest of all times.

DIVINITY

Burton Scott Easton was born at Hartford, Conn., on December 4, 1877, the son of Morton William Easton and Maria Stille Burton Easton. He studied at the University of Göttingen, Germany, in 1894. In 1898, he was graduated from the University of Pennsylvania, with the degree of Bachelor of Science. In 1901, he received the degree of Doctor of Philosophy, in course, from the same university. He received the degree of Bachelor of Divinity from the Philadelphia Divinity School in the year 1906. In 1910 he received the honorary degree of Doctor of Theology from the same divinity school. In 1935, the University of Glasgow, Scotland, conferred upon him the honorary degree of Doctor of Divinity.

Dr. Easton was made deacon in May, 1905, by Bishop Isaac Lea Nicholson, fifth Bishop of Milwaukee; and was advanced to the priesthood by Bishop John Hazen White, fourth Bishop of Indiana, in December of the same year. He married Miss Marion Pyott of Lan-

caster, Pa., on September 8, 1908. She died on February 7, 1947.

From 1898 to 1899, Dr. Easton was instructor in mathematics in the University of Iowa; and from 1901 to 1905, instructor in mathematics in the University of Pennsylvania. From 1905 to 1911, he was professor of the New Testament at Nashotah House; from 1911 to 1919 (when he went to GTS), professor of the New Testament in the Western Theological Seminary (in Chicago).

LIBRARY SCIENCE

After he had been at GTS for five years, Dr. Easton became its acting librarian. This was in addition to his

The Eternal Word in the Modern World, 1937; and *The Bond of Honour*, 1938.

In addition to the books listed, Dr. Easton wrote technical monographs for various learned periodicals. He was an editor of and a contributor to *The Outline of Christianity*, 1926; and assistant editor and contributor to *The International Standard Bible Encyclopedia*. He was joint editor of the *Anglican Theological Review*.

During its eminence as the leading post-graduate summer conference of the American Church, Dr. Easton was chairman of the program committee and dean of the conference for Church Work, commonly called the Wellesley



QUADRANGLE, GTS: The three-family house at the left was shared by the Gavins, the Forresters, and the Eastons.

other work. He expanded and developed the Dewey system of classification, for the purposes of a very extensive theological collection. He also arranged a new catalogue for GTS.

Dr. Easton also made a catalogue for the Library of Congress of Migne's *Patrologiae Cursus Completus* series. Another contribution Dr. Easton made was in the wise and discriminating guidance he gave, during his years as acting librarian, to the selection of books to be added to the Seminary Library.

His publications in the field of New Testament include *The Teaching of St. Paul*, 1919; *Christ and His Teaching*, 1922; *The Gospel According to St. Luke*, 1926; *The Gospel Before the Gospels* (the Paddock Lectures), 1928; *Christ in the Gospels*, 1930; *The Real Jesus* (with the Rt. Rev. Charles Fiske), 1929; *The Apostolic Tradition of Hippolytus*, 1934; *The Purpose of Acts*, 1936; *What Jesus Taught*, 1938; *The Pastoral Epistles*, 1947 (with the Rev. Howard Chandler Robbins, D.D.);

Conference. Besides planning the program each year, Dr. Easton gave a course in the New Testament. He also gave courses at the Sewanee Summer School.

Synoptic Vision

It is said of Dr. Easton that he once humorously described heaven, as he would like it: a galaxy of specialists eternally discussing the Synoptic Problem.*

Those who were privileged to know and study under Dr. Easton saw in this story, whether it be literally true or not, a fitting vignette of a great scholar, a gifted and fluent writer, an inspiring teacher, and a genuine friend.

Dr. Easton was a specialist of the highest rank. Though known throughout the Church—and beyond—as one of the greatest of contemporary New Testament scholars, he was also the author

*His successor at GTS, Dr. Pierson Parker, tells the anecdote in the seminary's November Bulletin.

of an abstruse treatise on mathematics, the fruit of his early years as a professor in that field.

But the call to the priesthood came early and, even as a young mathematics teacher, he studied theology in the evenings and was graduated from Philadelphia Divinity School. Elected forthwith to the professorship of New Testament at Nashotah House, he was ordained the same year to the diaconate and to the priesthood.

Dr. Easton's first substantial work (which is also his *magnum opus*) is *The Gospel According to St. Luke: A Critical and Exegetical Commentary*, published 1926. He once remarked that the actual writing of this did not take very long, though the background study did. The foundations must have been laid in his 14 years at Nashotah and Western. It was said of Dr. Easton, while he was at Nashotah, that frequently he had to call off a lecture because the last mail from Germany had been delayed.

Students at General in the 30s would pass Dr. Easton's study window late at night—or in the wee, small hours of the morning—and would comment: "There is Dr. Easton counting the *iota subscripts* of the New Testament."

And well might this have been his occupation, to judge from the thoroughness with which, in the critical and exegetical commentary on St. Luke, every verse, every turn of phrase of the sacred text, is minutely analyzed for its place in the whole, and for the least shred of light it can throw upon Christian origins.

Yet, in his writings and in his lectures, Dr. Easton was anything but dry. Delivered with neither outline nor note, the lecture would have the unity and coherence of a finished monograph. In his course on the Synoptic Gospels (a must for middlers), Dr. Easton would require the students to have before them the Greek text of Huck's *Der Drei Ersten Evangelien*. One student remarked in class that he could follow the Greek more easily if Dr. Easton could let him know in advance what passages he was going to lecture on. Said Dr. Easton: "I'm afraid I could never do that, for I don't know myself what I'm going to say until I walk in here."

Few lecturers were easier to follow, easier to take notes from. When one was through the course he had a copy of the course. But for everything there is a price. Dr. Easton's favorite examination question was some variation of this: "Write an introduction to every book of the New Testament studied this semester." Having blazoned these words across the entire face of the board, he would give a pleased grin at the class in every direction and walk out, leaving the poor, bewildered juniors to compute the

mathematics of this seemingly impossible task. "Let's see: three hours = 180 minutes; how many books have we covered? Eighteen? Yes. Eighteen goes into 180 ten times; that means ten minutes a piece for Matthew, Mark, Luke, John, Acts, Romans, I and II Corinthians, etc., etc. (Thank goodness Philemon is barely two pages!)"

With Dr. Howard Chandler Robbins Dr. Easton collaborated to produce *The Eternal Word in the Modern World*, a commentary on the Liturgical Epistles and Gospels, designed to give to the preacher the necessary critical background for expository sermons. Let the priest who may have forgotten much else that he learned from Dr. Easton take this volume (not waiting until Saturday night), and with much, little, or even no Greek, study the Epistle or Gospel for the following Sunday, and he will find solved that week-in, week-out question of the clergy—"What am I going to preach about?"

Later in life Dr. Easton turned to Liturgics as a sideline, and for some years was professor of this subject, as well as of New Testament, at GTS. He was a member for some years of the Liturgical Commission which worked on the annual "trial lectionaries" that resulted finally in the lectionary of 1943. His influence is evident at many points in the choice of passages and of opening and closing verses.

Like many intellectuals, Dr. Easton had a keen sense of humor. This might show itself in a class on the Fourth Gospel by his recitation of the limerick:

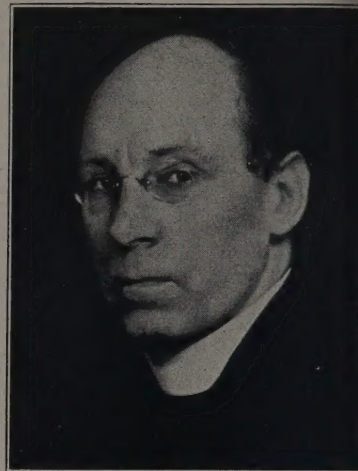
There once was a monk from Siberia
Whose life grew wearier and wearier,
Till one day with a yell
He broke forth from his cell,
And eloped with a Mother Superior.

or, as an interlude to serious exegetical discussion of Matt. 5:34f ("Swear not at all . . ."), by a histrionic demonstration how swearing ought really to be done (*à la* an Italian peasant)—in which, with invocations of the entire martyrology, the lecturer would finally jump in the air, toss his academic cap ceiling-high, and catch it again amid the uproarious laughter of a room full of theologists.

Finally those who worked at all close to Dr. Easton found in him a genuine friend. If this was not immediately obvious to others, if at times he seemed difficult to approach, it was because the outgoing quality of his nature was held in reserve, restrained, almost pent-up, yet ready—like a beam of light breaking through a small aperture—to be of service when occasion called. This might be anything from dropping a casual word to some bishop on behalf of a student, to helping the neophyte in New Testament get his first article published.

Dr. Easton's friends will think of him as going "from strength to strength, the life of perfect service," attaining at the last a vision indeed synoptic, the doctors of the ages join in chorus and

. . . all truth and knowledge see
In the beatific vision
Of the blessed Trinity.



CANON HODGSON: *He is on a seven weeks visit in the U. S.*

VISITORS

Coast to Coast

The Rev. Dr. Leonard Hodgson, regius professor of divinity in Oxford University and canon of Christ Church, arrived at New York on March 8th, on the "Queen Elizabeth." Canon Hodgson will spend seven weeks in the United States. Among his engagements are:

New York, Cathedral of St. John the Divine, sermon, March 12th. Sewanee, Tenn., University of the South, lecture, March 14th to 18th. Princeton, N. J., Trinity Church, sermon, March 19th. Buck Hill Falls, Pa., USA Conference World Council of Churches, March 21st to 23d. New York, St. Paul Chapel, Columbia University, sermon, March 26th. Cambridge, Mass., Memorial Chapel, Harvard University, sermon, April 2d. Seattle, Washington, St. Mark's Cathedral, sermon, April 7th. Evanston, Ill., Seabury-Western Theological Seminary, lectures, April 17th to 20th.

CHURCH BUILDING

New Trustees

Changes in the official setup of the American Church Building Fund Commission constituted an important part of

business at the annual meeting of Commission in New York.

Two new trustees were elected to fill vacancies on the board. They are, Mr. Odor Oxholm, assistant treasurer of the diocese of New York, and Mr. E. Townsend Look, vice-president of the Bankers Trust Co., New York city. Mr. Cook is a former member of the National Council.

Mr. James E. Whitney, assistant treasurer of the National Council, was elected treasurer of the Commission, and Mr. A. Elliott Bates, treasurer of Trinity Parish, New York city, was elected assistant treasurer and assistant secretary. Mr. Richard P. Kent, Jr. secretary of the Commission stated that the permanent building fund, amounting to \$16,000, is now entirely allocated to church loans and commitments for promised loans. For that reason the Commission is unable to consider any requests for the present.

SA

Morton Nace Becomes General Secretary

St. Andrew's Church, Tampa, Fla., received the resignation of Morton Nace, as its executive secretary, assistant treasurer, and director of Young People's Work. In his resignation, which became effective May 1st, Mr. Nace said that he has accepted a call to become General Secretary of the Brotherhood of St. Andrew in the United States with headquarters in York, Pa.

Mrs. Nace, the former Penelope Adele Holland, and the Nace's two children are all active in Church work.



MR. NACE: New executive secretary of the Brotherhood of St. Andrew.

March 19, 1950



MRS. WEDEL: A survey of the work of women in Churches was planned.

WORLD COUNCIL

The Life and Work of Women

Mrs. Theodore O. Wedel is among the three United States delegates on the World Council's Commission on the Life and Work of Women in the Church.

The Commission, composed of delegates from nine countries, met in closed session at Bossey near Geneva, Switzerland, to plan a survey of the life and work of women in Churches throughout the world.

Miss Kathleen Bliss, former editor of the *Christian News Letter*, London, was named chairman and will write the report of the survey.

The Commission includes two men. They are Lutheran Bishop Arne Fjellbu of Trondheim, Norway, and Dr. P. J. Roscam Abbing, of Utrecht, Holland.

[RNS]

PANAMA

Christian Education Stressed at Convocation of District

In his address to the convocation of the district of the Panama Canal Zone, which met February 11th, Bishop Gooden of the district stressed the binding importance of the program advanced by the Department of Christian Education, emphasizing the necessity for instruction in the way of Christian living.

The Bishop was the celebrant at the opening service, assisted by Dean Raymond T. Ferris of the Cathedral of St. Luke, Ancon, and Chaplain Milton A.

Cookson, priest in charge of St. Andrew's Church, Cocoli.

Other events of the week included the district meeting of the Woman's Auxiliary with its record attendance; the consecration of the newly constructed St. Peter's Church, La Boca, from a liberal gift of the Woman's Auxiliary to the National Council; and a successful three-day retreat for the clergy, conducted at Santa Clara by the Bishop.

ELECTIONS. Secretary, the Rev. L. B. Shirley; assistant, Mr. Herbert E. Moore. Other officers were reelected.

CHINA

Chekiang's New Bishop

The newly elected bishop of the Chinese diocese of Chekiang is the Rev. Kimber H. K. Den, who has been connected with St. Matthew's Church, Nanchang, in the diocese of Anking, since shortly after his ordination in 1920. He has been active in social work with schools, rural centers, leper hospital, and home for blind children.

The Rev. Mr. Den was born in Hupoh Province in 1894, was graduated from St. Paul's School, Anking, St. John's University and St. John's Divinity School, Shanghai, and was ordained deacon in 1917 and priest in 1920 by Bishop Huntington, formerly of Anking.

Mr. Den will succeed the English Bishop, the Rt. Rev. John Curtis, recently resigned, who has been bishop since 1929.

AFRICA

Union

Nine Church of England bishops met at Dar Es Salaam, East Africa, recently to draw up plans for the formation of a province, "to draw together all the branches of the Anglican Communion in Eastern Africa." The bishops came from Uganda, Zanzibar, Mombasa, Nyasaland, Northern Rhodesia, the Upper Nile, Masasi and Central Tanganyika.

THE LIVING CHURCH RELIEF FUND

Save the Children Federation

Previously acknowledged	\$5,913.30
Caroline B. Cooke	2.50

\$5,915.80

For Bethlehem

Previously acknowledged	\$ 831.37
Rev. Karl Bachr	5.00
Kate B. Jackson	5.00

\$ 841.37

Bishop Coadjutor of South Dakota

Billy Nalle	\$ 47.38
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Humility:

What It Is and What It Is Not

By the Rev. Frederic B. Kellogg

EVERY now and then one becomes aware of the restrictions and confusions of language. Difficulty from the limitations and changing meaning of English words becomes apparent when you try to discuss one of the cardinal Christian values — humility.

The word humility is fine, but it has a host of poor relations, which do their best to drag it into disrepute. I mean the words meekness, humbleness, mildness, lowliness. They were perfectly respectable words when the King James Version of the Bible was translated in the 17th century, but they now all tend to pauperize the central meaning of humility.

What's more, humility doesn't even have a good adjective. Look at the trouble we have with one of the key Beatitudes: "Blessed are the meek, for they shall inherit the earth." One translation reads, "Blessed are the humble" — but that does not convey to most people the idea of humility. And if you go to the French translation, you get *debonair* — and then the connotation goes from the unattractive to the absurd.

Not only does humility have language trouble, it runs headlong into certain Anglo-Saxon attitudes which despise it and make fun of it unless it is put just right. You may remember a cartoon by Alain that appeared in the *New Yorker* some time ago of a man sitting in a clergyman's study and complaining, "The thing that gets me is, I've been one of the meek for years, and I haven't got to first base."

Meekness and humbleness don't sound vigorous and masculine, and since these qualities are regarded as essential for success and for self-respect in this country, we are apt to be suspicious even of humility. Indeed, for one reason or another, real humility is as rare among us

as the several kinds of marsh birds to which an obsolete meaning of humility refers.

The basic difficulty is that we don't understand humility. Even though we are told in the Bible that those who have it will inherit the earth, we are more apt to think that they won't get to first base. We don't know what humility really means, and we don't know the reason why it is considered so important in the Christian scheme of things.

And so let's look at humility more closely. Things often have a way of standing out in description when you say what they aren't. This is true of humility. It is the opposite of pride, vanity, and arrogance, which qualities we certainly recognize quickly enough, at least in other people, and which we all denounce and heartily dislike.

SUPPORTERS OF PRIDE

However, it is only fair to admit that pride has had its serious supporters. Aristotle, in his *Nicomachean Ethics*, maintains that pride is a sort of crown of virtues — to use his own language — for it makes one's virtues greater and it is not to be found without them. But Aristotle was hardly a Christian, and when he comes to describing the proud man, he sounds almost ridiculous:

"A slow step is thought proper to the proud man, a deep voice, and a level utterance; for the man who takes few things seriously is not likely to be hurried, nor the man who thinks nothing great to be excited, while a shrill voice and a rapid gait are the results of hurry and excitement."

Humility involves a relationship to yourself. It means knowing yourself — not just the surface and the less unattractive outer coating, but the grimmer depths of your motivations and the limitations of your better qualities. When you really know yourself and see yourself as you actually are, you can hardly remain puffed up and proud.

Humility also involves a relationship

with other people. Once we recognize the inevitability of our dependence upon our family and friends, upon the hundreds of others who directly or indirectly make life in a civilized society possible, each of us will realize that he is the only oyster in the sea, and that he does happen to contain a pearl it is not the one and only pearl of great price.

MEANS OF GROWTH

So much for the generalities of humility. We must admit that it is an attractive quality, a realistic and honest quality, but it is much more than a virtue in itself. It is the gateway to far greater values and ends.

The first result of humility that should be noticed is the ability to grow. The whole of life in this world is probably in the world to come should involve continual growth. Yet we know about arrested developments, psychological blocks, and just plain retirement from the effort of growing in mind, body, and spirit.

Humility is the catch that holds the door of growth open. Its opposite, pride to change the figure, is the paralysis of the soul. It does to the human spirit what DDT does to bugs. Pride kills, but humility keeps men alive and growing.

Look at some of the kinds of growth that are possible if you have humility of mind and spirit: there is the necessary academic growth. Where would scholarship, scientific research, cultural studies get if students, yes and teachers, too, didn't have intellectual humility? A little knowledge is said to be a dangerous thing for many reasons — the greatest of which is that it fosters pride and so leads to intellectual death. People who really know a great deal are far more apt to have humility or else they wouldn't be where they are and they wouldn't still be moving ahead.

How can we ever hope to establish better relations between racial groups, between churches, between social and economic classes, without a more real

appreciation of the basic similarities and equalities between men—in other words, without humility in respect to creed, and class? Tolerance, in fact, is largely based upon humility, and it certainly won't flourish without it.

It appears that humility is the basis of growth. It is furthermore the way to the knowledge of God. In the parable of the Pharisee and the Publican, we get the clearest possible picture of the nature of pride and the nature of humility. We also are reminded of the words of both. Pride congratulates itself as the Bible puts it, the Pharisee said and prayed thus with himself:

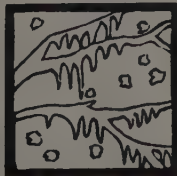
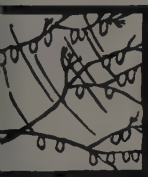
"God, I thank thee that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week. I give tithes of all that I

own often do we think or say something of this kind—only we use somewhat different language.

Humility standing afar off would not lift up his eyes to heaven but beat his breast, saying, "God, be merciful to a sinner." I suspect that it takes a very extraordinary crisis or predicament to induce this state of mind in us. Yet this latter represents our real human situation. Before the mountain of God both the Pharisee and the Publican are equally molehills. Before God goodness, truth, and beauty of God are as dust and their pretensions are insubstantial as dreams.

Our perspective is accurate, humility before God is inevitable. So in one sense our awareness of the reality of God is a necessary ingredient of humility. But when it is obtained, the way is open to communion before God; that is, a propitiatory relationship with God as Father and Creator, as creator and created, as redeemer and redeemed.

Humility toward God introduces a spiritual dimension into our lives, so that we come to know more of God's love and his concern for us. To be aware of our spiritual needs is the first step toward satisfying them. Humility is a necessary condition for making progress in the knowledge of God and in the Christian life.



SYRIA and SOUTH INDIA

The Healing of a Schism

By the Rev. K. M. Simon

¶ *The Syrian Orthodox Church of Malabar is one of the so-called "Monophysite" bodies of the Christian Church along with the Coptic Church of Alexandria, the Armenian Church, the Ethiopian Orthodox Church, and the Patriarchate of Antioch, having members scattered throughout the world. These various bodies, who separated from the rest of Christendom at the Council of Chalcedon, 451, chiefly for political reasons, jointly have a following of almost 17,000,000 and are in communion with each other. Their participation in the Amsterdam Conference has brought about a rediscovery among themselves, and has brought them anew to the attention of Western Christendom. ¶ The writer of this article is the general secretary of the KNANYA diocese of the Syrian Church, at Kottayam, South India. He was a student at Kelham, England, 1937-40, and has been doing graduate work at General Theological Seminary the past year. He left this country February 28th to visit these Churches and to explore the possibility of a better understanding and coordination among them, which will enable them to make their contribution to world Christianity.*

THE recent healing of the 40-year-old schism in the Syrian Orthodox Church of Malabar [L. C., February 12th] may come to be regarded as one of the most noteworthy events of this century in Christian India. This schism, based chiefly on a few administrative issues, sapped the energy and negated the opportunities of this ancient and indigenous Church.

The reconciliation was effected on January 12, 1950, at the end of a three-day round table conference between the bishops of the Patriarch and Catholicos parties. This conference was held at Mar Ephrem Seminary, which is the headquarters of the Knanaya diocese, at Chingavanam, in South India. It came as the climax of a persistent and powerful peace drive by the Peace League, an organization formed by the youth of the Church to bring reunion in the Church.

It is interesting to note that when the conference threatened to break down, the

Peace League resorted to the now famous Gandhian method of *satyagraha*: The Peace League thereby sought to lead the conference to the necessity of reconciliation by holding a non-violent fast until peace was reestablished in the Church. This is perhaps the first time this method has been used in a Christian context. The action, as much as anything else, opened the minds and hearts of the bishops and paved the way for a gracious and complete reconciliation. The selfless efforts and sacrifices of these hundreds of young people for the true good of their Church is a commendable mark of devotion.

The final agreement signed by all bishops of both parties has been forwarded by the delegate of the Holy See of Antioch in India to the Patriarch in Homs, Syria, for his confirmation.

The agreement is based on two general principles. First, the Patriarch of Antioch is recognized as a supreme head of the Malabar Church. Secondly, the Church of Malabar is to be autonomous under an Indian Catholicos elected by the Indian Church.

INDIGENOUS CHRISTIANITY

The effect of this reunion for the future of Indian Christianity can hardly be overestimated. This Church is now in the position to do effective missionary work. She may well be the most eminently qualified body to attempt to Christianize India. She is one of the oldest Christian Churches in the world. According to tradition, this Church was founded by St. Thomas the Apostle in the 1st century A.D.

According to undisputed historical facts this Church existed in a fairly well organized state in 345 A.D., when she accepted the ecclesiastical supremacy of the Syrian Orthodox Patriarch of Antioch, and so came to be known as a Syrian Orthodox Church. However, she developed as a completely indigenous Church. Her religious practices have much in common with the other religions in India. In not a few churches the Hindus join in the celebration of many of her religious rites, and they have often stated that they feel perfectly at home in her

At no time in her history has this Church been suspected of being under foreign domination or of supporting anything against the true welfare and aspiration of India. On the contrary, this Church has produced many national leaders in all fields of public service. This character has been greatly esteemed by all Indians during the period of national awakening. And it is likely to continue to be a source of help and inspiration to the newborn Republic.

Within the last 50 years, however, this Church has come to see the sinfulness of caste and seeks to eliminate it entirely within her Christian fellowship. Nevertheless India is caste conscious, despite the fact that untouchability has been outlawed. Thus the great social prestige of the Orthodox Church, because of her traditional high caste origin, may serve as an added factor in winning new members.

In India as a whole only 14 per cent of the people are literate. In this Christian community of the state of Travancore and Cochin the percentage of literacy is almost 90, and nearly every other young man between the ages of 20 and 30 is a college graduate. An educated Christian community is the natural source for the evangelization of an India which is fast becoming literate.

The Word of God

and the Words of Men

Book Editor, *The Living Church*

IT may seem to the reader that I have managed to talk my way around the really troublesome question about the inspiration of the Bible. After all, so the objector may protest, *something* has happened during the past hundred years, with the advent of modern critical science, to challenge the traditional orthodox view of Biblical inspiration: else why all the furor about Darwin and Genesis, the modernists and the fundamentalists, Jonah and the whale?

issue, and the critic appears to have won. The real issue between them is that what is usually called the verbal inerrancy of the Bible. The essence of the doctrine of verbal inerrancy is that the words of men in the Bible are themselves the words of God. To demonstrate that this doctrine means to the person who holds it, I shall quote the statement of a distinguished champion of it, spoken from an Oxford pulpit in 1861:

"The Bible is none other than the v
of Him that sitteth upon the throne. E
book of it, every chapter of it, every p

very syllable of it (where are we to, every letter of it, is the direct utterance of the Most High. The Bible is not other than the Word of God, not part of it more, some part of it less, but alike the utterance of Him who sat upon the throne, faultless, unerring, eternal."

There is no point in denying that any true Christian of the pre-critical age of Christianity would have breathed a prayer of amen to this statement. We may say that it is the traditional view. We may not say that it is the redemptive doctrine of the historic Church; but it has ever been. It is simply the official but virtually unquestioned doctrine which the masses of Christians, learned and unlearned alike, have held through the ages until only yesterday. Many learned Christians would deny it today.

CONTRADICTIONS IN THE BIBLE

Let us analyze this concept of verbal inerrancy respectfully but critically. It implies that there are no words of men in the Bible: only words of God—*ipsissima verba Dei*—"every syllable of it." What destroyed the doctrine of the bold application to the written words of the Bible of the tests and criteria of historical science. It was found by the pioneer critical investigators that the words of the Bible sometimes contradict each other on points of plain fact. *God ex hypothesi* cannot contradict itself. Words that contradict each other cannot all be words of God.

It was not actually necessary for the evolutionists to demonstrate that the Genesis account of the first week (!) of the calendar of Creation is highly impossible in the light of modern knowledge of geology and biology. All that was necessary to dispose of the doctrine of verbal inerrancy, at least for all intelligent minds which are permitted to think—there are many intelligent minds in some sections of Christendom which are forbidden by canon law to think freely about such matters—was the demonstration that the supposed words of the Bible contradict themselves at points. St. Matthew and St. Luke (*Acts 1:18*) contradict each other in their accounts of the death of Judas. There are innumerable such contradictions in the Bible. One of them is enough to discredit and demolish completely the doctrine of verbal inerrancy.

It is credible enough that St. Matthew and Luke should contradict each other on a point of fact, but it is incredible that God should contradict Himself. The words pertaining to the mortal death of Judas therefore must be the words of men; and it follows further that both accounts cannot be factually correct. The die-hard upholders of the traditional view will argue even at this late

day that each such seeming contradiction is only an apparent contradiction. In the case of the particular example I have chosen (*Acts 1:18* and *St. Matthew 27:5*) I am sure that some doughty champion of the lost cause could bring forth a reconciling sophistry of some sort. But before the bar of impartial reason the case has been decided. Only the illiterates, and those unfortunates whose ecclesiastical pastors and masters forbid them to, on pain of mortal sin, to raise questions about faith and morals, believe in verbal inerrancy today.

DOCETISM APPLIED TO BIBLE

It seems very strange, to me at least, that orthodox Christians with a real grip on the doctrine of the Incarnation could ever have fallen into this needless and disastrous error. Disastrous it was, for this erroneous literalism in the reading of the Bible has had a paralyzing effect upon human progress on many fronts. And needless it was: needless to anybody who can see God at work in the Incarnation. God becomes Man in Christ: true Man. To deny the genuine manhood of Christ is the heresy of docetism. But if God can become Man, is there any reason why the Word of God cannot be spoken in the words of men?

The believers in the verbal inerrancy of the Bible—by which we mean, remember, that the words of the Bible are the words of God, "every syllable"—are guilty actually of the heresy of docetism extended to the Bible. The logic of the Incarnation actually implies the illogicality of verbal inerrancy. It is a tragic fact of Christian history that the truth of the Incarnation has not been seen and grasped in all its implications. Christians generally have failed to see that God not only becomes Man in Christ, but that He is forever speaking to men through the words of men.

But there is no need for us now to fight the war all over again. I am accepting the issue as settled. The demolition of the doctrine of verbal inerrancy was at least a negative gain to the cause of truth. Unfortunately, once antithesis has nullified thesis, the real work begins: that of synthesis. And we find it easier to "die hard" with the doomed thesis or to join in the red-handed gloating of antithesis, than to build the synthesis. What we have to do now is to see what truth there was in the old thesis and to bring it to terms with the truth in the antithesis. To personalize the issue: might it not be true of Darwin and Wilberforce that "each was partly in the right, and both were in the wrong"? The traditionalist is (or was) right in contending that the Word of God is indeed in the Bible. The critic is right in contending that the Bible is written in the words of men, with all that that necessarily involves: the word of finite man has human finitude in it. It can be no more im-

peccable and infallible than the man who speaks it. Here, *in nuce*, we have the traditional thesis and the critical antithesis. A true synthesis must preserve the truth that is in both.

SYMPHONIC UNITY

Is such a synthesis possible? I believe that it is, and I would add that anybody who grants that there is truth in both the thesis and the antithesis must agree.

Let us consider first the thesis itself, the proposition that God does indeed speak to us through the Bible. This is an article of faith. The Christian faith in the God who reveals Himself through the Scriptures may be illusory; our heads may be "buried in an immortal illusion." But if it is an illusion it is certainly an immortal one. The task of vindicating our faith before the bar of reason is the task of the apologist and I cannot undertake it here. It must suffice now to say that the Christian faith must assume that the Scriptures bear true witness to the Holy History: that God does speak to us through the Scriptural Saga of the creating and redeeming and sanctifying Triune God.

By God's Word we mean God's Self-utterance and Self-revealing. If the God of Abraham, Isaac and Jacob, of Jesus and Paul and John, is the true God, then the Bible contains the actual Word of God. For it is He of whom the Scriptures speak and to whom they testify, and it is He who inspired men to write this witness and testimonial to Him, that generations yet unborn might read. And all the Scriptures testify of Him. This we have considered earlier. We are not to say that the Word of God is in the story of the Prodigal Son and not in, say, the account in *Exodus* of God's hardening of the heart of Pharaoh. But the divine Word is to be discerned and understood in terms of the whole testimony. If you isolate the story of God's hardening the heart of Pharaoh from the whole and consider it all by itself, of course it is discreditable to God. But take into account the divine purpose in the election of Israel—see it in its whole majestic sweep, as we may indeed see it unfolding and unfolded in the Bible as a whole—then you see that this is no mere "human word."

HUMAN FACTORS

We turn now to the truth in the critical antithesis. The critics have fought for, and won, our candid recognition that the Bible is human literature. Whether it is merely and only that, or the literary incarnation of the Word of the Eternal:—the Word of God being made the words of men—is not a question for the critic to decide, but for the theologian. The moment any critic presumes to judge whether or not the Word of God is present by verbal incarnation

(Continued on page 18)

"He's too High for Me"

WHO'S too high for me? Why, my rector, of course. He's High Church. Will I give you examples of his High-Churchness? I'll try; but it's really mostly general things, nothing specific. Like that song Arthur Godfrey used to sing, you know: "She's too fat for me."

Let's see, though. Maybe I can give you some examples. Well, in the first place, he calls himself "Father," just like the Catholics — and he with a wife and three children! Doesn't the Bible say, "Call no man Father"? And where does the Prayer Book say that a minister should be called Father? What's that? It doesn't say he should be called Mister, either, or Sam, or Reverend Blank? But it does say (page 569) that he is to "perform the office of a priest . . . possessed of full power to perform every act of sacerdotal function among the people"? Well, that sounds High Church to me, even if it's in the Prayer Book.

Well, then, it's those vestments — purple and green and white and sometimes even red. Surely the Prayer Book says he should just wear a surplice and scarf. It doesn't? Then it should. And making the sign of the cross is High Church. Anyhow it makes people look conspicuous, and I don't see why people should want their religion to stick out all over them.

Does this sound like a silly conversation? well it is silly; but no sillier than many that take place in almost every parish at one time or another.

What is this business of High and Low Church? It is a question that frequently confuses non-Churchmen, and that is misunderstood even by many Churchmen.

The truth is that the phrases have no real significance today. Historically, in the seventeenth century, the High Church revival, with its insistence upon the Prayer Book and the episcopate, made the Church a strong bulwark against revolutionary Puritanism, and saved Christianity in England from degenerating into religious anarchy. The terms "High Church" and "Low Church" lost their original meaning with the passing of the great Caroline divines, and practically fell into disuse after the reign of Queen Anne. They were revived, with a somewhat different emphasis, with the growth of the Methodist movement (which was originally considered "High Church") in the eighteenth century, and with the rise of the Oxford Movement in the nineteenth century. But by that time, instead of being merely descriptive, the terms had come to have an opprobrious sense — to those who took the opposite view!

Thus when a church had two candles or when a cross was carried in procession, Churchmen who disliked these "innovations" stigmatized them as "High

Church." On the other hand, Churchmen who come to treasure such revived traditions as the wearing of Eucharistic vestments looked down upon who still used surplice and scarf for celebration of the Holy Communion as "Low Church." Still another designation, "Broad Church," was developed to characterize those who didn't fit either pattern; until saying arose:

"High and crazy,
Low and lazy,
Broad and hazy."

Today the "Low"-est parish in the Church has many of the attributes that were considered extreme "High" a century ago. True, there is a considerable range of practice in the Church as to the wearing of Eucharistic vestments, the use of incense, and so on. But most well-informed Churchmen believe that the essential question is whether or not the rector teaches and the parish observes, the historic faith of the Holy, Catholic Church, as received and taught in this branch of it known as the Anglican communion. Questions of ceremonial, while important, are recognized as subordinate to questions of sound doctrine.

In a large city, there are customarily Episcopal churches of various shades of Churchmanship; this is as it should be. People who want the full ceremonial of the Church can attend churches that "do everything," including incense and holy water. People who prefer a plainer ceremonial can find that. The Prayer Book is the link that binds both kinds of churches together, and that causes a Churchman to feel at home in either environment.

In a small community, where there is only one Episcopal church, the ceremonial should generally be such as will prove satisfactory to the largest number of Church people, and offensive to none. That does not mean that it should be a sort of least common denominator. If there are any who prefer Eucharistic vestments, they should certainly be worn at least at the early celebration. (We have never known a Churchman who customarily goes to the early service to receive the Blessed Sacrament fasting to come to a colored chasuble!) The Church's norm calls for an altar properly vested, with a cross or crucifix; at least two candles; for a vested choir; for the celebration of the Church's season in vestments or stoles and altar and lectern fittings, and so on.

The parish that is the sole representative of the Episcopal Church in the community does well not to go in for such extremes as incense and holy water on the one hand, or substitution of extemporaneous prayers for those in the Prayer Book, on the other.

the rector of a parish in a small community should be particularly careful to see that every communicant wants to receive the Holy Communion weekly or oftener has an opportunity to do so, at an hour when he may receive fasting, according to his conviction, and that he has access to the other sacraments to which his Church membership entitles him. In a parish in which the rector really teaches the content of the Book of Common Prayer, and in which public and private services conform to that teaching without over-elaboration or neglect—the charge of “High” or “Low” Church cannot rightly be made. (to take two opposite examples) the rector in opposition to compulsory private confession, or (contrariwise) refuses such rites as penance or Holy Unction to those who desire it, he is stultifying the teaching of his Church and not truly representing the Episcopal Church in his community.

Properly speaking, the question is one of loyalty to the faith and practice of the Episcopal Church, not of “High Church” or “Low Church.” Within the limits of loyalty, there is room for a considerable amount of diversity of practice.

So, if your rector seems “too High” for you, remember that he may well seem “too Low” for other members of your parish. But if he is regularly feeding his flock with the Bread of Life, preaching the Word of God, and teaching the religion of the Book of Common Prayer (without neglecting parts of it or adding strange doctrines or practices), you may be pretty sure that he is representing the Episcopal Church to the best of his belief and understanding. And you may also be quite sure that he doesn’t want to be categorized as either “High Church” or “Low Church.”

Scholar, Teacher, and Pastor

THE death of the Rev. Dr. Burton Scott Easton takes from the Church on earth one of its great scholars. His name very seldom appeared in print, except on the title pages of his many books, or at the ends of reviews of books in his field. Yet he was known throughout the Anglican Communion, and farther afield, as one of the foremost New Testament scholars of his time. Scholars from many countries, and of many faiths, sought him out. Always he gave generously of his learning and of his scant leisure. Not only scholars, who could meet him on his own ground, but also other, less well-equipped persons who wished to do consecutive reading.

His whole life having been dedicated to teaching, Dr. Easton won the abiding gratitude of many hundreds of theological students. Through the years, many have testified to all that they owed him: for his example with them in the lecture room, for his interest in their future labors in the Church, and, not least, for the example he set of holiness of life. They loved, imitated, and revered him.

Although he never had a parish, Dr. Easton exercised the pastoral office in a field beyond the limits of even the largest parish. Men and women went to him with problems, and always found help. They went to him in sorrow, speaking freely to him of their grief, though finding it impossible to say so much as a word to anyone else. He knew how to give what are termed the “consolations of religion,” and, with them, warm human sympathy. They went to him with their joys also: his pleasure added something unforgettable. Another time when those who knew him sought out Dr. Easton was when anything subtly amusing occurred. His appreciation and his comment were alike memorable. That sense of humor was one of Dr. Easton’s characteristic attributes, and one of his most helpful in dealing with people.

He will be missed, by many persons, in many places. May he rest in peace and may light perpetual shine upon him!



THE GREEK ORTHODOX CHURCH is planning its own “Holy Year” in 1951, when the 1900th anniversary of St. Paul’s preaching in Athens will be observed with fitting ceremonies. The celebrations, originally planned for this year, will last from June 6th to 29th, culminating on the feast of St. Paul the Apostle. But there will be other important observances, including a meeting of the Central Committee of the World Council of Churches July 8th to 15th.

Details of the observances are yet to be announced, but Dr. Hamilcar Alivisatos, professor at the University of Athens and distinguished Orthodox theologian, has indicated that they will be of an ecumenical nature, and will include pilgrimages to various places in Greece associated with St. Paul’s preaching. Invitations have been sent to churches and theological colleges all over the world to send representatives.

THE LIVING CHURCH is considering organization of a pilgrimage of American Churchmen to Greece on this occasion. We hope that such a pilgrimage might be led by one of our bishops, and that special arrangements would be made for reception of the pilgrims by Eastern Orthodox dignitaries and participation in ceremonies that would cement Anglican-Orthodox friendship and mutual understanding and goodwill.

Would you be interested in such a pilgrimage? If so, drop us a line and we’ll keep you informed of any developments.

The *Illinois State Register* gave an enthusiastic review to the Lent book by Dean Montgomery, *The Tree of Life*—but the makeup editor sabotaged it by running the following filler at the end:

“A new power saw will cut 12 inch tree branches 15 feet above the ground.”

WHEN THE REV. BRYAN GREEN was in New York last fall he told a group of laymen that their job was to bring people into the Church—really to hook them and land them. He asked: “What would you think of a fisherman who said, I never catch any fish but I have influenced a great many?”

Clifford P. Morehouse

The Word of God

(Continued from page 15)

in the Biblical words of men he steps outside his jurisdiction as a critic and becomes a theologian: whether his verdict is for or against the thesis. Some critics have forgotten this. Their presumption should be noted for what it is.

Certainly the Bible is human literature in the sense that it is written by men. It was men who wielded the quills. I assume there is no need for further discussion of that.

It is obviously composed within time and history. It can be dated, even when we are not sure about some particular dates. "There was a time when the Bible was not." The practical inference from this fact is that it is perfectly in order to apply to the Bible the same tests and canons of historicity that we apply to Homer and Shakespeare's plays and Cicero's orations. We may ask such questions as: "when was *Jonah* written, and by whom?" with full propriety. And we find in the Bible what we should expect to find in any truly historical body of literature written over a long period of time: anachronisms, archaisms, chronological imperfections. It reflects its authors' limitations of intellectual and moral development.

In this fact — so obvious and incontestable to reasonable minds — lies the great problem of the Bible to modern Christians. It is written by men who are sinners and who know only in part; and at this point the analogy I have suggested, between the Incarnation of Christ and the verbal incarnation of the Word of God in the words of men, needs some qualification. The Son of God incarnate is a sinless man. The Word of God verbally incarnate in the Bible is actually articulated by sinful men, and sinful man cannot speak sinless words. The sin of even the saintly author of the fourth Gospel is an obstacle to God and a hindrance to the articulation of His Word. (If you want a specific example I might mention this writer's evident anti-Semitism.) We may hear God's Word through St. John's Gospel, but the Word must pass through the walls of both the Evangelist's sin and our own. This complicates matters to the mind of faith. But if we frankly take account of the fact itself of the moral imperfection of the writer and the reader, even if both are truly inspired, and read upon our knees what is written, the illuminating Spirit will take the Word and show it unto us — in proportion to our readiness and fitness to receive.

Then there is the plain fact of the intellectual limitations of the inspired writers. No man can have more factual knowledge than the best learning of his age provides. The wisest man of the 20th century is ignorant of some facts which the schoolboy of the 24th century



will know. This was equally true in the Babylonian Exile whom we call the Bible times. The unknown prophet of Second Isaiah was profoundly inspired when he wrote of the Messiah as the Suffering Servant of God by whose stripes we should be healed (Isaiah 53). But he lived in the 6th century B.C. — not the first century A.D.

The Christian may and indeed will believe that the prophet testified of the Christ. But the terms of the fulfilment of his prophecy he cannot have known: not as a man, certainly, for no man has the power of prescience. The Second Isaiah was an unusually able and fit instrument for God's purpose. God willed that the character of the coming Messiah should be revealed to men. He took this godly seer and — through the man's consecrated humanity — He spoke His Word. The words are the words of a mortal man, of finite mind and partial knowledge; the Word is the Word of God. No matter that the prophet himself was in the dark as to the details of the fulfilment. It may well be that he believed the prophecy was being actually and finally fulfilled by the people Israel



as a whole, in his own time, before every eyes. But in God's providence was writing, not simply for his contemporaries, but for ages to come. always so in God's providence.

It would seem that all of these distinctly human factors in the Bible mediation of the divine Word to us are distinctly disadvantageous. They appear to let and hinder the Word from being heard so sorely. But I would like to suggest some positive advantages in this necessity that man confronts God when He would speak to us: i.e., the necessity of speaking through men.

There is first the necessity, that we have upon us under God's "present system" of exercising faith. We can discern the Word in the Bible only through faith. But it cannot be too strongly and frequently declared that the necessary condition of faith is a blessing and not a curse. Knowledge of God which would require no faith would be an utterly paralysing possession. No growth in God-likeness would be possible for us if we had it. Faith is a condition of growth. We know this infinitely better than we know it, but even we know it.

There is virtue also in our need of having to use our minds in the seeking of the Scriptures. God presumes we could teach us His truths all carelessly pre-digested for us, and He could not expect us to receive them as effortlessly as a cistern receives the rain. But to profit would it be? An unexamined faith is not worth living; an unexercised faith is not worth having. As it is, we are compelled to think as we read the Word.

But the supreme advantage, as it were, that lies in the expression of the Word of God in the words of men is that the divine Word actually does come to us in our own language. Of course we do not speak Hebrew or Greek, but that is a difference only in linguistic form. Amos and Job and David and Simon Peter and Paul speak in our life-language. When God's Word comes to us through them it comes to us in a form we can take: in the universal idiom of human experience. We may accept this fact to our own surprise and endless comfort. Elijah the Tishbite was a passionately and pitifully human being, and so are we. But he spoke in our language to God, and through him God speaks our language to us. It is characteristic of the God of the Incarnation, the God of the Bible, to come to us in our own language. He is an incredibly down-to-earth deity, and the down-to-earthness of the human words in which His Word comes to us through the Bible is what we ought to expect of the Word that came from Bethlehem's barn. It ought to be no surprise to the Christian who grasps the Word in his own faith; but whether it be surprising or no, it is strangely and wonderfully reassuring about the God with whom we have to deal.

ANY

Ourself Go

op Barry of Albany received from a stranger living in another state, for \$1,000, with a letter saying he had heard of the 1950 increased for the general Church, "the Venture of Faith. . . . I salute the enclosed check for your bread and butter in the diocese." Bishop tells also of a check from a member of the Woman's Auxiliary for a doubled pledge from the treasury itself. Two of the clergy have noted that they are tithing. Bishop comments, "Such results are in evidence when we let ourselves go spirit-

STERN NEW YORK

First Negro Canon

Rev. Osmond Henry Brown, has been appointed honorary canon of the diocese of Western New York. He claimed that he is the first Negro in the Episcopal Church. He is rector of St. Philip's Church, Buffalo. Bishop Scaife of Western New York gave the designation of Fr. Brown as one of the seven honorary canons of the diocese. He was prompted by the facts that during 26 years as rector of the Negro church he has "endeared himself to the community as well as the Church" and has made great contributions to the betterment of the Church and the community." No other new honorary canons have been appointed in the diocese. They are Very Rev. Leslie F. Chard, and the Rev. Joseph Groves.

eward

The president of the New York State Episcopal Ministers' association plans to make a postulant for the Episcopal ministry. He is the Rev. Robert Emermeyer, who has been pastor of First Episcopal church, Buffalo, since 1947. He has also been president of the state association since that year.

On returning to the Episcopal ministry, he said, "I am really returning to the Episcopal Church. The Church is the home of my childhood." The Rev. Mr. Davis' resignation became effective April 20th.

CALIFORNIA

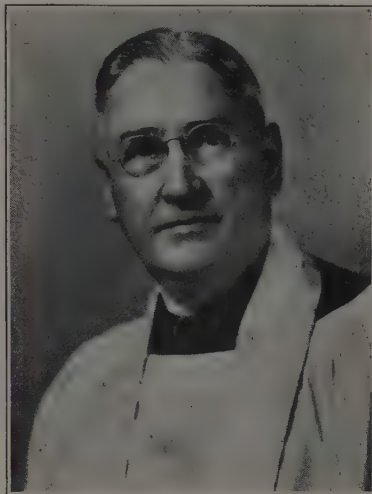
Centennial Convention

Though the main event of the convention of the diocese of California was, of course, the request of Bishop Block for the election of a suffragan bishop

[L. C., February 19th], the annual gathering was also unusual because of its being the 100th convention of the diocese.

Bishop Parsons, retired Bishop of California, reviewed the first century of the diocese at the opening service on January 31st at Grace Cathedral, San Francisco. Bishop Walters of San Joaquin was preacher at the missionary service held that evening. The convention closed on February 1st with a centennial dinner.

ELECTIONS: Diocesan council, the Rev. H. T. Praed; Mr. L. M. Johnson. Delegates to Synod, clerical, Eric Jackson, Harold Hallett, F. M. Wickham, S. S. Koi; lay, Col. B. C. Allin, F. M. Avery, Dr. W. A. Key, F. G. Sibilia.



BISHOP JACKSON: *The fund will carry out his ideals.*

LOUISIANA

Streamlined Convention

Progress toward "streamlining" the diocesan convention in Louisiana was made at the council held January 25th-26th at St. Paul's Church, New Orleans.

In an effort to win back much of the lay enthusiasm sacrificed in previous years for lack of an interesting convention program, many of the more laborious details of convention were curtailed and refashioned. Most of the reports presented were published during the two months preceding convention in the new diocesan newspaper, *Churchwork*, and then presented on the council floor by title. Reports on the woman's work of the Church were consolidated and formed into a panel discussion by four woman leaders on the convention floor.

Balloting for the numerous elections, heretofore the dread of the delegates, was facilitated. Nominations were held as one of the first orders of business on

Wednesday and the ballot prepared in time for the first ballot right after lunch. Second and third ballots were taken later Wednesday afternoon and Thursday morning. By an earlier unanimous consent of the convention all elections on the third ballot were declared by a plurality of the votes cast.

The Bishop's report on the state of the diocese was made by Bishop Jones, the diocesan, as the address at the evening service of the convention.

POSSIBLE CHURCH HOSPITAL

Two major actions dominated the convention. Acting upon the request for consideration by a group of New Orleans doctors affiliated as the Ochsner Medical Group, the convention voted to study the possibilities of a Church-owned and operated hospital in New Orleans. Dr. Guy A. Caldwell, in his letter to the convention, pointed out that there is a pressing need for another 250 to 300-bed hospital in that city and that the Ochsner Foundation is very interested in having an Episcopal hospital to which it might send its patients and feels it could use 190 to 200 beds in such a medical center. Great enthusiasm was shown by the convention over the proposal and a motion to refer it to a special committee for thorough study and report to the Bishop and council and to the convention for action was passed unanimously.

Second of the chief actions was the establishment of the Bishop John Long Jackson Memorial Fund as a tribute to the late diocesan. Carrying forth what was one of Bishop Jackson's great ideals, the Fund will be used for the extension of the Church's work into new areas of service.

Other actions of the convention included the admission of Trinity Church, Baton Rouge, as a parish, and a resolution in response to a query by General Convention declaring that immediate revision of the Book of Common Prayer is unnecessary and undesirable.

M. M. Millikan of the American Church Institute for Negroes spoke to the convention on the work of the Institute and set up its exhibit in the parish house in connection with that of the diocesan Gaudet Episcopal high school.

ELECTIONS: Chancellor, P. E. James; Vice-Chancellor, J. E. Wilkinson; Secretary and Registrar, the Rev. R. H. Manning; Treasurer, M. F. Williams.

Standing Committee. Clerical: S. S. Clayton, A. R. Stuart, W. S. Turner. Lay: A. G. Levy, P. E. James, Lamar Polk.

Bishop and Council. Clerical: Harry Wintermeyer, W. F. Draper, I. B. Noland, A. R. Stuart. Lay: Q. T. Hardtner.

Deputies to Provincial Synod. Clerical: C. J. Bartlett, H. S. Giere, I. B. Noland, A. R. Stuart, W. S. Turner, J. L. Womack. Lay: Q. T. Hardtner, G. D. Hood, H. C. Leonard, J. H. Percy, W. W. Pope, J. Shober.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Lucien A. Davison, Priest

The Rev. Lucien A. Davison, retired priest of Central New York, died on February 5th in Miami, Fla., where he had lived during his latter years. He was born in Clay, N. Y., in 1869.

The Rev. Mr. Davison was a graduate of the University of Syracuse and obtained his Master of Arts degree from Harvard. Ordained to the priesthood in 1909 by Bishop Olmstead, he was successively master at St. Paul's School, Con-

cord, N. H.; rector of St. James' and associate missions, Theresa, N. Y.; rector of All Saints', Fulton, and St. Mark's Church, Syracuse, N. Y.; master and chaplain of Hoosac School, Hoosick, N. Y.; and missionary in Wyoming. He also taught art at the University of Wyoming.

He was associated in recent years with Trinity Church, Miami, where the Burial Office was read on February 7th, with the Rev. G. I. Hiller, rector of

Trinity Church, and the Rev. Ba Johnston, vicar of the Church of Resurrection, Miami Shores, as officiating. The Requiem was previously celebrated at the Church of the Resurrection by Johnston.

George G. Guinness, Priest

The Rev. George G. Guinness, gave up a career as a ship's captain to enter the ministry in 1930, died at Hartford Hospital, Hartford, Conn., February 12th, at the age of 58.

When he was 25, he became the captain of a merchant ship and held several commands. During the first world war he entered the United States Navy and rose to the rank of Lieutenant Commander.

Mr. Guinness prepared for the ministry at Virginia Theological Seminary and was ordained to the priesthood, 30, 1930, in St. James' Church, Hartford, where he served as rector until his retirement in 1947.

Surviving Mr. Guinness are his wife, Catherine M. Spencer Guinness, a daughter, Dorothy McHugh, wife of motion picture actor Frank McHugh.

Arthur Randles Price, Priest

The Rev. Arthur Randles Price, rector of St. Anna's Church, New Orleans, died early in the morning of February 19th. Fr. Price was in his 85th year.

Born in Birkenhead, England, May 30, 1865, he was educated in England and came to this country when a young man. He was ordained deacon in 1892 and advanced to the priesthood in 1895. He served several churches in Mississippi and a curacy at Trinity Church, New Orleans, before becoming rector of Grace Church, Monroe, in 1911. In 1925 he was called to St. Anna's where he served the remainder of his life.

Newbury Frost Read

Newbury Frost Read died in New York city on February 7th at the age of 62. He was secretary-treasurer of the board of trustees of the Church of the Virgin, New York city, and served regularly as a delegate to the diocesan convention. He wrote a history of his church, *The Story of St. Mary's*.

Mr. Read was a director of the R. Read & Co. real estate firm which was established by his father.

An authority on Charles Dickens, Read was a life member of the Dickens Fellowship in London.

Surviving are his wife, Mary Harding Read, and a sister, Mrs. Rutledge Davis.



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EDUCATIONAL

COLLEGES

Colleges in the Northwest Province

College Work in the Northwest prov-
was the discussion subject at a col-
lergy conference in Ames, Ia., Feb-
7th to 10th. The Rev. LeRoy S.
oughs, rector of St. John's Church-
-Campus in Ames, is the provincial
ary for college work and was the
ner of the meeting.
teen college clergy and one woman
er came from several states in the
west to meet with the Rev. Roger
Blanchard, National Council col-
work secretary. The college workers
sented a cross-section of collegiate
utions as they represented work

being done by the Church at state uni-
versities, teachers' colleges, and private
colleges. Besides being able to answer
many questions in the workers' minds,
Mr. Blanchard was able to sample opin-
ions and ideas on the local campus situ-
ation.

The Rev. Charles R. Davies, chaplain
to Episcopalians at Kansas State College,
Manhattan, Ks., led a discussion period
in which he suggested ways in which
the worship experience of Churchmen
reaches into the academic and recrea-
tional life of students and faculties.

The Rev. Gordon V. Smith, Bishop-
elect of Iowa, concluded one evening's
study with a meditation on "The Priest-
ly Life."

It was possible for the entire group
to witness a model college program being
carried on at Ames, since the meetings
were held at St. John's-by-the-Campus,
and the personnel of the conference were
housed in the Memorial Union of the
college.

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SECONDARY SCHOOLS

New Headmaster for Shattuck

The appointment of the Rev. Sidney
Wilmot Goldsmith, Jr., as rector and
headmaster of Shattuck School has been
announced by Bishop Keeler of Minne-
sota on behalf of the Board of Trustees.

The Rev. Mr. Goldsmith, 33, now
has special charge of student work at
Williams College, Williamstown, Mass.

In his letter accompanying the an-
nouncement of the appointment, Bishop
Keeler says, "With necessary considera-
tion of his present work the Rev. Mr.



THE REV. S. W. GOLDSMITH: Goes
to Shattuck from college chaplaincy.

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EDUCATIONAL

Goldsmith announces that he can come to Shattuck in mid-April for a long visit and then again for commencement. He will take up permanent residence in mid-July.

The Rev. Mr. Goldsmith attended Virginia Theological Seminary, Alexandria, Va., during the school year of 1941-1942. From 1943-1946 he served as the commanding officer of an LCI in the United States Navy. He returned to the seminary in 1946 and completed his work there in 1948. Since 1948 he has been at St. John's Church, Williams-town.

"Parochial" Mission For School

A modified parochial "teaching mission" was given at Kemper Hall, Kenosha, Wis., January 16th to 20th, conducted by the Rev. William C. R. Sheridan, rector of St. Thomas' Church, Plymouth, Ind.

The program was integrated into that of the regular classes, which went on as usual. The class periods in religion were taken by the missionary, who answered specific questions about Christian belief and practice.

Included also were short after-breakfast instructions in doctrine, personal conferences, and times for sacramental confession.

CHANGES

Appointments Accepted

The Rev. Harold Bassage, formerly rector of St. Stephen's Church, Ferguson, Mo., is now rector of Calvary Church, Columbia, Mo., and is in charge of work among Episcopal students at the University of Missouri, Stephens College, and Missouri Christian College. Address: 915 Providence Rd.

The Rev. Arthur B. Geeson, formerly rector of St. Paul's Church, St. Louis, Mo., is now rector of St. Stephen's Church, San Antonio, Tex.

The Rev. Vernon E. Johnson, formerly rector of St. Paul's Church, Winona, Minn., is now archdeacon of Minnesota. Address: Office, 1409 Willow St., Minneapolis 4; home, 4631 Arden, Minneapolis.

The Rev. James W. McClain, formerly priest in charge of Holy Trinity Church, Eastland, Tex., is now rector of St. Mark's Church, Irving, Tex., and sponsor of a new home and school for children to be known as St. Mark's Home. Address: 516 S. Iowa St., Irving, Tex.

The Rev. Frederick F. Meyer, formerly vicar of Holy Trinity Church, Essex, Md., is now rector of St. Matthew's Parish, Oakland, Md. Address: St. Matthew's Rectory.

The Rev. Lawrence Mills, formerly rector of Immanuel Church, New Castle, Del., is now rector of St. Peter's Church, Cazenovia, N. Y.

Resignations

The Rev. Henry Harrison Hadley, rector of St. Luke's Church, Montclair, N. J., has resigned on doctor's orders and will rest for a period before assuming new duties. The Rev. Marcus B. Hall, Jr. has been asked by the vestry to remain as assistant at St. Luke's, taking over the duties of the rectorship until a new rector is called.

Changes of Address

The Rev. Jackson E. Gilliam, who has been serving St. John's Church, Hermiston, Ore., should be addressed at 1135 E. Seventh St.

CHANGES

The Rev. Edwin E. Kirton, who is serving Michael and All Angels' Church, Gordon Heights, L. I., N. Y., formerly addressed at Jamaica, N. Y., should now be addressed at Barbara Lane, Gordon Heights, R. F. D. 1, Medford, L. I., N. Y.

Ordinations

Priests

Chicago: Eight men were ordained to the priesthood by Bishop Conkling of Chicago on December 17th at St. Luke's Church, Evanston. They were:

The Rev. Joseph Dean Carter, Jr., presented by the Rev. F. W. Putnam. To be curate of Matthew's Church, Evanston. Address: 1802 fax St.

The Rev. Thomas Knowlton Chaffee, presented by the Rev. Edward T. Taggard. To be in charge of St. John's Church, Mount Prospect and St. Martin's Church, Des Plaines.

The Rev. Roberts Edward Ehrgott, presented by the Rev. Charles T. Hull. To be priest in charge of St. Ignatius' Church, Antioch, Ill. Address: 981 Main St.

The Rev. Sheldon Burnham Foote, presented by the Rev. John B. Hubbard. To be curate of Mary's Church, Park Ridge, Ill. Address: 8 Prospect Ave.

The Rev. Robert Liebenow, presented by

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MARRIED PRIEST, 40, interested in downstate church, Rector or associate, 5 years' work hospital chaplain and liaison with social workers. Strong interest in education, youth work. Reply Box G-398, The Living Church, Milwaukee 3, Wis.

CANADIAN PRIEST, 41, P.B. Catholic, married, Parochial and Military Experience, parish in the East. Available in May or June. Reply Box H-394, The Living Church, Milwaukee 3, Wis.

SUCCESSFUL RECTOR, 43, unmarried, ex-churchman, regarded as exceptionally preacher and youth worker, would like experience supplying large, city parish for six months or more. Preferably where a vacancy exists. Highest salaries. Reply Box H-391, The Living Church, Milwaukee 3, Wis.

RETREATS

LIFE ABUNDANT MOVEMENT—Last Wednesday of Month—9:30 A.M. Greystone—The Rev. 321 Mountain Avenue, Piedmont, California. Gottschall, Director.

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THE LIVING CHURCH

CHANGES

se H. Dennis. To be priest in charge of
ew's Church, Grayslake, Ill.

Rev. James Winchester Montgomery, pre-
by the Rev. Charles T. Hull. To be curate
Luke's Church, Evanston. Address: 1200
Ave.

Rev. Jack Donald Parker, presented by the
James G. Parker. To be curate of the
of the Holy Spirit, Lake Forest, Ill. Ad-
872 Church Rd.

Rev. Richard William Rowland, presented
Rev. John H. Scambler. To be curate of
er's Church, Chicago. Address: 621 Bel-
Ave.

Preacher at the service was the Rev. Cedric
wy.

Rev. William Vliet Carpenter was ordained
on March 4th by Bishop Conkling of Chi-
St. Andrew's Church, Downers Grove, Ill.
ter, the Rev. Hugh M. MacWhorter; preach-
Rev. Canon William Elwell.

igan: The Rev. James B. Guinan, mission-
charge of Trinity Church, Belleville, Mich.,
dained to the priesthood by Bishop Emrich
higan on February 19th in that church.
ter, the Rev. Hugh C. White; preacher, the
Francis O. Ayres.

Rev. Ellsworth E. Koonz, assistant minister
Andrew's Church, Ann Arbor, Mich., was
ad to the priesthood by Bishop Emrich of
an on February 11th at St. Andrew's
l. Presenter, the Rev. Dr. Henry Lewis;
er, the Rev. Dr. W. Norman Pittenger.

h Florida: The Rev. Edward Bleakley King
ordained priest on February 24th at St.
Church, Venice, Fla., by Bishop Louttit,
Coadjutor of South Florida. Presenter, the
ohn H. Soper; preacher, the Rev. Martin J.
To be vicar of St. Mark's. Address: P. O.
4, Venice, Fla.

Rev. Lambert Lorenzo Sands was ordained
on March 1st at St. Timothy's Church, Day-
Beach, Fla., by Bishop Louttit, Bishop Co-
r of South Florida. Presenter, the Ven.
E. Culmer; preacher, the Rev. Fr. David.
To be vicar of St. Timothy's Church, Day-
Beach, Fla., and priest in charge of St.
Church, Orlando. Address: 546 Live Oak
Daytona Beach, Fla.

Deacons

aska: John Martin, who has been serving as
worker at Tanana, Alaska, was ordained
during the first regular conference of the
t, held in Fairbanks, February 14th to 16th.
of those present at the ordination had
ed to Fairbanks by airplane in order to
the conference.

tral Brazil: Saulo Marques da Silva was or-
dained deacon on February 14th by Bishop Mal-
of Central Brazil at St. Mark's Church,
S. P. Presenter, the Rev. J. T. da Silva;
er, the Rev. G. V. dos Santos. To be assist-
Trinity Church, Sao Paulo, S. P. Address:
4435, Sao Paulo, S. P., Brazil.

Idaho: Howard John Rudisill, who was formerly
a minister of the Congregational Church, was or-
dained deacon on February 2d by Bishop Rhea of
Idaho at Trinity Memorial Church, Rupert, where
the new deacon will be vicar. Presenter, the Rev.
A. E. Asboe; preacher, the Rev. E. L. Rolls. The
Rev. Mr. Rudisill will also serve St. James'
Church, Burley. Address: 906 Sixth St., Rupert,
Idaho.

Kentucky: John Newton McCormick II, son of
the late Rev. J. Brian McCormick and grandson
of the late Bishop of Western Michigan, the Rt.
Rev. John N. McCormick, was ordained deacon
on January 29th at St. Andrew's Church, Louis-
ville, by Bishop Clingman of Kentucky. Presenter,
the Rev. A. E. F. Anderson; preacher, the Rev.
Jesse M. Trotter. To continue studies at the Vir-
ginia Theological Seminary.

Oregon: Clyde W. Everton was ordained deacon
on January 15th by Bishop Dagwell of Oregon at
St. Mary's Church, Eugene, Ore. Presenter, the
Ven. Perry H. Smith; preacher, the Rev. Ernest
S. Bartlam. To be vicar of St. John's-by-the-Sea,
Bandon, Ore.

Rochester: Elwyn Dudley Brown was ordained
deacon on February 4th by Bishop Broughall, Re-
tired Bishop of Niagara, Canada, acting for the
Bishop of Rochester, at Christ Church, Pittsford,
N. Y. Presenter, and preacher, the Rev. E. F.
Scott. To be deacon in charge of St. Luke's
Church, Fairport, N. Y. Address: 105 W. Church
Street.

Southern Ohio: Trevor Hoy was ordained deacon
on February 12th by Bishop Hobson of Southern
Ohio at St. Paul's Church, Oakwood, Dayton, Ohio.
Presenter, the Rev. Raymond K. Riels; preacher,
the Rev. Dr. Sherman E. Johnson. To be assistant
of St. Stephen's Church, Columbus. Address: 30
W. Woodruff Ave., Columbus, Ohio.

Peyton D. Reed was ordained deacon on Febru-
ary 9th by Bishop Hobson of Southern Ohio at the
Church of the Good Shepherd, Athens, Ohio. Pre-
senter, the Rev. Sidney J. Browne; preacher, the
Ven. William Crittenden. To be minister in charge
of St. Stephen's Church, Cincinnati. Address:
4528 Circle Ave., Cincinnati 32.

E. Eugene Thompson was ordained deacon on
December 4th by Bishop Hobson of Southern Ohio
at St. Paul's Church, Broadway and Water Sts.,
Greenville, Ohio, where the new deacon is minister
in charge. Presenter, the Rev. Robert Fay; preach-
er, the Rev. S. Hughes Garvin.

Tennessee: Samuel Smith Monk, Jr., was or-
dained deacon on February 13th by Bishop Dand-
ridge of Tennessee at St. Barnabas' Church, Tulla-
homa, Tenn. Presenter, the Rev. Peyton R. Will-
iams; preacher, Bishop Barth, Bishop Coadjutor
of Tennessee. To continue his studies at the
School of Theology, University of the South.

Western Massachusetts: Dr. H. Karl Lutge was
ordained deacon at the Church of the Ascension
and St. Agnes', Washington, on January 13th by
Bishop Campbell, Superior of the Order of the
Holy Cross and Retired Bishop of Liberia, acting
for the Bishop of Western Massachusetts. Pre-
senter, the Rev. Albert J. duBois; preacher, the

Rev. Dr. Albert T. Mollegen. To assist on the
staff of Ascension and St. Agnes' Church.

Western Michigan: Harold Austin Pellett was
ordained deacon on February 2d by Bishop Whit-
temore of Western Michigan at St. Mary's Chapel,
St. Mark's Cathedral, Grand Rapids. Presenter,
the Rev. Dr. Charles E. White; preacher, the Rev.
William T. Reeves, Jr. To be deacon in charge of
St. John's Church, Grand Haven, Mich. Address:
425 Howard St.

Diocesan Positions

Albany: The Rev. Erville B. Maynard, rector of
St. Peter's Church, Albany, and the Rev. Loren N.
Gavitt, rector of Grace Church, Albany, have been
appointed honorary canons of All Saints' Cath-
edral, Albany, and took their places for the first
time on January 25th at the enthronement of
Bishop Barry.

The Albany cathedral has two resident canons,
the Rev. G. Hurst Barrow, canon precentor, and
the Rev. Michael R. Becker, canon sacrist. Eight
other canons have also been confirmed by the
cathedral chapter: the Rev. Dr. Percy A. Paris,
the Rev. George E. DeMille, the Rev. Irving Rouil-
lard, the Rev. C. V. Kling, the Rev. Robert C.
Joudry, the Rev. George A. Palmer, the Rev.
Norman B. Godfrey, and the Rev. Frederick D.
Evenson.

Michigan: During the recent diocesan conven-
tion, Bishop Emrich of the diocese installed the
following priests as deans of the diocesan convoca-
tions: the Rev. Messrs. Walter Fry, Sidney S.
Rood, Austin E. Du Plan, William D. Davis,
Howard V. Harper, I. I. Curtis, G. Clare Back-
hurst, William R. Wood, William B. Sperry, Wil-
liam C. Hamm, and A. Curtis Miller.

Named canon missionaries, in recognition of long
and faithful service in the mission field, were the
Rev. Messrs. George W. DeGraff, Sidney S. Rood,
Warner L. Forsyth, Charles D. Braidwood, and
John W. French.

Depositions

The Rev. Felix Dorelans Juste was deposed
on December 3d by Bishop Voegel of Haiti for
causes which do not affect his moral character.

Werner J. Scharfe has been deposed from the
Old Catholic priesthood by the Rt. Rev. Otto
Steinwachs, Suffragan Bishop of the German Old
Catholic Church.

Living Church Annual Corrections

The Rev. Dr. John D. Lee, canon of Grace Ca-
thedral, San Francisco, is listed on page 460 at
1155 Taylor St. The correct address is 1055 Tay-
lor St., San Francisco.

The Rev. Robert H. Moore, is correctly listed
in the general clergy list at 53 W. Main St.,
North East, Pa. The postoffice box at which he
receives all his mail is number 361, the same box
number that he had in Waxahachie, Tex. The sec-
ond listing for the Rev. Robert H. Moore on page
469 is an old one and should be omitted.

St. Mark's Church, Medicine Lodge, Kans., is
a mission of Kingman, Kans., not Pratt, Kans.,
as listed on page 316.

GO TO CHURCH DURING LENT

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



—LOS ANGELES, CALIF.—
PAUL'S CATHEDRAL 615 S. Figueroa
Rev. J. M. Krumm, Ph.D., r
9 HC, 11 MP & Ser, 7:15 EP & Ser; Tues &
10 HC; Daily (ex Sat) 12:05 Visiting
ners.

—SAN FRANCISCO, CALIF.—
NT OF CHRIST THE KING
Veston H. Gillett; 261 Fell St. nr. Gough
Francis Kane McNaul, Jr.
Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;
4:30 & 7:30 & by appt; 1st Fri HH 8

—FRANCIS' San Fernando Way
Edward M. Pennell, Jr.
9:30 & 11, HC Wed 7:15, HD & Thurs 9:15

Key—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Even-song; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

—DENVER, COLO.—
ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v;
Rev. Albert E. Stephens, Jr., c
Sun Masses 8, 9:30, 11, Sol Ev & B 8; Daily 7:30
ex Mon 10, Thurs 7; HH & C Sat 5-6. Close to
Downtown Hotels.

—WASHINGTON, D. C.—
ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.
Sun Masses 7:30, 9:30, 11:15 Sol, Ev & B 8; EP,
Ser & B 8; Daily Masses: 7, Thurs 9:30 HC, 10
Healing Service; Fri 8 EP & B; C Sat 4-5 & 7:30-
8:30

ST. JOHN'S Lafayette Square Rev. C. Leslie Glenn
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 to 7 and by appt

(Continued on next page)



GO TO CHURCH DURING LENT

(Continued from preceding page)



HOLLYWOOD-BY-THE-SEA, FLA.

ST. JOHN'S Rev. Harold C. Williamson
17th Ave. at Buchanan
Sun 7:30, 9:30, 11, Ch S 9:30; HC Wed & HD 10

MIAMI, (COCONUT GROVE), FLA.

ST. STEPHEN'S 3439 Main Hy.
Rev. William O. Hanner, r; Rev. Paul L. Lattimore
Sun 8 HC, 9:15 & 11 Cho Service & Ser; Week
Days: Daily 7:30 ex Mon at 10 & Fri at 9
C Sat 5-6 & 7-8 & by appt

TAMPA, FLA.

ST. ANDREW'S Rev. Harold B. Hoag, r
501 Marion Street
Sun 7:30 HC, 9:30 Ch S, 11 HC or MP & Ser;
Thurs & HD 7:30 & 10:30 HC

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
Sun 8, 9:15, 11 HC; Daily 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

OUR SAVIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to the Loop)
Sun Masses: 9:30 & 11; Daily Mass; Sta & B Fri 8;
C Sat 4-5, 8-9

DECATUR, ILL.

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
7:15 MP, 7:30 HC, 5 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays: Eu 7, 10; also
Fri (Requiem) 7:30, MP 9:45; Mon Adult School
of Religion 8:15; Wed 6:15; Fri HH & B 8:15;
C Sat 4:30-5:30, 7:30-8:30 & by appt

FORT WAYNE, IND.

TRINITY W. Berry St. at Fulton
Rev. George B. Wood, r; Rev. Robert S. Childs, ass't
Sun 7:30, 9, 11; Daily Eu 7 & Fri 9:30; EP Wed 8;
Sta Fri 5; C Sat 7-8

LOUISVILLE, KY.

GRACE Rev. John S. Letherman
Sun Eu 7, 11, Ch S 10; HC Daily 7 ex Tues &
Sat 9:30; Mat daily before Mass; EP daily 4

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

SALISBURY, MD.

ST. PETER'S Very Rev. Nelson M. Gage, r
HD Low Mass 11

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

KANSAS CITY, MO.

ST. MARY'S Rev. Edwin W. Merrill, r
13th & Holmes
Sun 7:30, 11; Mon, Thurs & Sat 9:45; Tues, Wed
& Fri 7

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30,
EP 7:30; Thurs EP & Addr 7:30

LINCOLN, NEBR.

ST. MATTHEW'S 24th & Sewell Sts.
Rev. William Paul Barns, D.D., r
Sun 8, 11, 7 YPF; Wed 11:30 HC, 7 Service

RIDGEWOOD, (NEWARK), N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD, 9:30

SOUTH ORANGE, N. J.

ST. ANDREW'S Rev. H. Ross Greer, r
Sun 8, 11; Tues 10:30; Wed 8:15

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex
Thurs 9:30, C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

GLEN COVE, L. I., N. Y.

ST. PAUL'S Rev. Lauriston Castleman, M.A., r
28 Highland Rd.
Sun 8, 9:30 & 11 Ch S, 11 Morning Service & Ser;
Weekdays: Wed 7:30, 10 HC, 8 EP & Ser

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP, 4 EP; 11 & 4 Ser; Week-
days: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:30
MP; 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Sermon;
Weekdays: HC Wed 8; Thursday & HD 10:30
The Church is open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

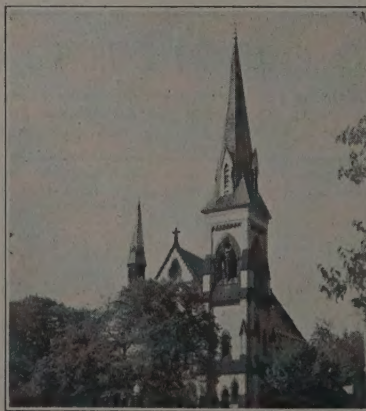
GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 Ser, 5 V; Weekdays: Tues—Thurs
12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Dar-
lington, D.D., Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

ST. IGNATIUS' 87th St. & West End Ave., one
block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

INTERCESSION CHAPEL Broadway and 155th St.
Rev. Joseph S. Minnis, D.D.
Sun 8, 9:30 (2 Sun), 11 HC, Ch S 9:30 & 11,
EP 8; Weekdays: 7 & 10 HC, 9 MP, 5:30 EP,
Wed 8 Vicar's Evening

ST. JOHN'S IN THE VILLAGE Rev. C. H. Graf, r
Rev. E. J. Nutter; Rev. H. Cowan 218 W. 11
Sun 8 HC, Ch S 9:30, 11 Cho Eu & Ser



CHURCH OF THE ASCENSION AND ST. AGNES
WASHINGTON, D. C.

NEW YORK CITY (Cont.)

ST. MARY THE VIRGIN Rev. Grieg Taber, r
46th St. between 6th and 7th Aves.
Sun Masses 7:30, 9, 10, 11 (High); Daily: 7
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 4
4:30-5:30, 7-8; Sat 2.5, 7-9

ST. PETER'S WESTCHESTER Westchester
Rev. Leslie Lang; Rev. Thomas Brown
Sun 8, 9:30, 11; Daily 7, also Mon, Thurs,
9:30; Wed 6:30, 8 Preaching Mission, Canon Gr
C Sat 4:30-5:30, Sun 9

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.
5th Ave. and 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, D
ex Sat 5:10

TRANSFIGURATION Rev. Randolph Ray,
Little Church Around the Corner, 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Rev. Frederic S. Fleming,
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N.Y.

ST. GEORGE'S 30 N. Fern
Rev. Darwin Kirby, Jr., r; Rev. David E. Rich
Sun 8, 9, 11, School of Religion 5, HH, 6
Daily: HC 7:30, 12:10 ex Wed HC 7; Ev We
Thurs & HD 12:10

UTICA, N. Y.

GRACE Genesee and Elizabeth Sts.
Rev. Stanley P. Gasek, r; Rev. Edwin K. Packard
Sun 8, 9:30, 11, 4:30; Tues & Thurs HC 10, 1
& Fri HC 7:30; Thurs, noons, Lenten Prea

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30
Mon 10; C Sat 7-8

PORTLAND, OREGON

ST. MICHAEL & ALL ANGELS N.E. 43 & Broad
Rev. George R. Turney, r
Sun 7:30, 9:30, 11; Wed & Fri 7 & 10:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th
Rev. William H. Dunphy, Ph. D., r; Rev. Phil
Fifer, Th. B.
Sun HC 8, 9, Lit (in Procession), Sol High
Ser 11, Mat 10:30, Cho Ev 4; Weekdays: 7
(ex Sat) 7:45, Holy Eu 12:10, HD & Thurs
Mat 7:30, Ev 5:30, Addr 12:30 Wed & Fri,
School of Religion 5:15 (The Rector) "God's S
Unveiled: The Book of Revelation." Wed S
Fri Lit 12; Sat C 12 to 1, 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut
Rev. William W. Lumpkin, r; Rev. Nicholas P
vich; Rev. Richard J. Hardman
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:
10:30, HD 10:30

CHARLESTON, S. C.

ST. MICHAEL'S Rev. DeWolf Pe
Meeting and Broad
Sun 8 HC, MP 11:15 (1st Sun HC), Family H
Sun 9; HC daily: 7:30 Tues, Fri, Sat, 10 Mon,
Thurs; Spiritual Counsel by appt

MEMPHIS, TENN.

CALVARY Second & A
Rev. Donald Henning, D.D., r; Rev. Eric C
wood, B.D., v
Sun 7:30, 9:30, 11; Tues 7; Thurs 10:30;
day Preaching Services, Mon thru Fri 12:05-

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osbo
Grayson and Willow Streets
Sun 8, 9:30, 11; Wed 10; Fri 7

MADISON, WIS.

ST. ANDREW'S 1833 Regent
Rev. Edward Potter Sabin, r; Rev. Gilbert Do
Sun 8, 11 HC; Weekdays: 7:15 HC, (Wed
Confessions Sat 5-6, 7:30-8